

PACIFIC CHURCHMAN

March 1961
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BISHOPS' CALENDARS

March

BISHOP PIKE

- 19 Confirmation, St. Andrew's, Saratoga.
Confirmation, All Saints', Palo Alto.
- 21 Meeting, Diocesan Council.
Address, Couples' Club, St. Matthew's, San Mateo.
- 22 Address, Jewish Welfare Federation, Oakland.
- 26 Celebrant, the Cathedral.
- 27-30 Noonday preacher, Holy Week, Christ Church Cathedral, Victoria, B. C.
- 31 Preacher, three-hour service, Good Friday, the Cathedral.

April

- 1 Easter Even Baptism and Confirmation, Grace Cathedral.
- 2 Celebrant (9:00 a.m.), preacher (11:00 a.m.), the Cathedral.
- 9 Confirmation, St. John's, Ross.
Confirmation, St. Francis', Novato.
- 11 Ruridecanal luncheon meeting.

March

BISHOP MILLARD

- 15 Address, U.C.L.A. Students, "Christian Commitment."
- 19 Preach at Treasure Island Chapel.
Confirmation, St. Luke's, Los Gatos.
- 21 Meeting, Diocesan Council.
Grace Cathedral Lenten Program.
- 26 Confirmation, St. Michael and All Angels', Concord.
Confirmation, St. Patrick's, El Cerrito.
- 28 Grace Cathedral Lenten Program.
- 29 Celebrant, Grace Cathedral Maundy Thursday service.

April

- 7 Meeting, Comity Committee, Northern California-Nevada Council of Churches.
- 9 Confirmation, Christ Church, Los Altos.
Confirmation, Church of the Epiphany, San Carlos.

ABOUT THE COVER — The sketch of the Chapel at St. Dorothy's Rest was made during a week-end Retreat at the Conference Center by Mrs. Eleanor Dickenson of San Francisco. During last year's season at St. Dorothy's, the Sisters of the Transfiguration welcomed 17 week-end Retreats with a total attendance of 740; two Conferences with an attendance of 70; and six 10-day Camp Sessions with a total of 300 children, in addition to many over-night and casual guests. The camp site is located near Camp Meeker in Sonoma County.

THE CARE OF ALL THE CHURCHES

By THE RT. REV. JAMES A. PIKE, J.S.D., S.T.D.

During the month just past, I have again had to "bid farewell" to one of my Diocesan staff. Fortunately, Canon James Shaw is not leaving the Diocese, nor even San Francisco; the fact that he is becoming Rector of Trinity Church, historic "mother Church" of the Diocese, is a great joy to all of us in Diocesan House, even though it means that we will lose his good services as a Staff Member.



Despite the fact that "Canon Jim's" move is a small one geographically, I would not want to let it pass without expressing my gratitude to him and to the many who have worked with him in bringing to this Diocese the vision of real stewardship; not only the stewardship of money, but also that of time, talents, and treasure. I remember that when I first arrived in the Diocese, Jim Shaw and one of his associates waited upon me to share with me their enthusiasm for the tithing standard, and their hopes of the acceptance of this standard by the Diocese. I caught their enthusiasm, and we began to work together; while there is much yet to be accomplished, there is a real sense in which the present vigor of the Diocese is directly traceable to Canon Shaw's efforts.

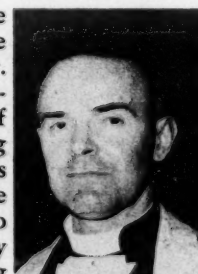
While the Resolution which brought about the "voluntary giving" program came directly from the San

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WITH THE SUFFRAGAN BISHOP

By THE RT. REV. RICHARD MILLARD, D.D.

Annual Reports of Corporations are sent to their stockholders during the months of January and February. From a simple brochure with a broadsheet of Statement of Condition as of December 31st with accompanying pictures and descriptions of services rendered, they have grown into quite elaborate booklets running into twenty and thirty pages. An equally interesting change has been taking place along with the outward form of the booklet. Whereas the emphasis until recently was placed upon the services rendered in today's market with the profit noted that has been made at the end of the year, now the most recent annual report booklets reflect a philosophy of change in the world and assume that there is no such thing as a static situation and that the best efforts of the Boards of Directors must be directed toward future markets.



Another noticeable change is the recognition of the quality of the leadership and the efforts made by the corporation to train its future leaders rather than upon the relative success of the operation as of the close of any year.

The Church has a history measured in centuries while business, even great enterprises, are measured in years

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Annual Convention Adopts Record Diocesan Budget; 'Responsibility for Freedom' Resolution Is Discussed

Annual Convention of the Diocese of California was held in Grace Cathedral January 31 and February 1, with Bishop James A. Pike presiding. Beginning with a great opening service of the Holy Eucharist on Tuesday morning, January 31, the two-day session was highlighted by spirited discussion of a number of resolutions, and by the adoption of a record budget for 1961.

The new budget which will be supported by the "voluntary giving" plan tentatively adopted at San Jose convention last fall, and confirmed at the regular convention, anticipates total receipts for Diocesan operations of \$669,695.32. Of this amount \$174,582.00 will be sent directly to work outside the Diocese, as the Diocese's pledge to the National Council. The fund for the Episcopate (formally known as the E and C Fund) will account for \$84,440.00. The remainder of the budget will be spent in the categories provided by the old "Diocesan Working Fund," which includes support of the departments of the Diocese, general expenditures, and expenses of Diocesan Convention itself.

One of the highlights of Convention came with Bishop Pike's formal announcement that voluntary pledges from the parishes of the missions of the Diocese had been sufficient to allow the Diocese to proceed on its plan of voluntary giving, replacing the former system of assessment allocated to the parishes and missions. The announcement was greeted with enthusiasm, and was implemented by a resolution, unanimously passed, which waives the old "assessment canon" for one more year.

Indications were that the Department of Finance, and the Committee on Canons will be working through the year to provide legislation which can be enacted at the 1962 Convention of the Diocese which will make the "voluntary giving" plan of permanent effect in the Diocese.

In speaking to the resolution, the Bishop spoke of his gratitude to the clericus of San Francisco which had originally proposed the voluntary-giving plan at the San Jose convention. By accepting this type of plan, the Diocese of California joins with several other "pioneering" dioceses of the church in its rejection of the assessment and quota system for Diocesan support.

The total budget further breaks down as follows: Diocesan Convention, \$8,750.00;

General Budget, \$76,635.00; Department of Missions, \$98,112.00; Department of Education, \$118,440.00; Department of Finance, \$30,050.00; Community Relations, \$64,723.32; Department of Stewardship, \$18,250.00.

Much discussion at Convention centered around a "resolution on Christian responsibility for freedom," presented by the Department of Social Relations. Many of those speaking against the resolution's adoption remarked that it had "no teeth" and called for a stronger resolution. The resolution as phrased called for a study within the Diocese during the coming year of the "Christian responsibility for freedom," with action anticipated at the end of the study. After considerable discussion (and one motion which tabled the resolution for a period) Convention finally approved the resolution with minor changes. The resolution has the affect of urging parishes and missions to cooperate with a study program to be sponsored by the Diocese, which in turn will cooperate with the National Council of Churches in making the subject of a nationwide study program.

In other action, the Convention revived an issue which had been tabled in 1960, and spoke out firmly against fund-raising methods which involved the use of "gambling" techniques, denouncing these methods as "not in conformity with the principals of Christian stewardship." The resolution enjoined the congregation against such activities, and said "that any procedures or devices which might be called borderline with reference to gambling are in a very real sense suspect because motivation can be corrected and the moral injunction against gambling thereby frustrated." The resolution had been tabled at the previous convention after members of convention had objected that the language, as originally proposed, was "unclear," and it was not clear whether such activities as "door prizes" would be exempted.

Convention also called upon the Department of Social Relations of National Council to provide a full-time staff person in the field of alcoholism and alcohol education. At the present time this field of concern is within the province of the Division of Christian Citizenship of that department, and no staff person is assigned full time to

the development of any program in this field.

Also receiving considerable discussion was a resolution which called upon the President, the Secretary of State, and the Congress to revise the annual quota allotted to persons of Chinese ancestry to enter the United States. The resolution points out that the present quota allows only 105 such persons to enter the United States each year, and contends that this quota is not based upon a fair percentage of persons of Chinese ancestry now in this country. It also calls attention to the plight of Chinese refugees in Hong Kong and other Eastern cities. This resolution had been radically revised from its first form, in which numerous other suggestions were also made.

The Suffragan Bishop, noting charges against the Bishop of the Diocese emanating from clergy of southern dioceses of the church, presented to Convention a resolution of "gratitude for the privilege of serving under the leadership" of the present Diocesan. The resolution continued "while within the freedom of Anglicanism there are those of us who will differ with him at times in his specific theological interpretations, we wholeheartedly reaffirm our confidence in him as our Bishop." This motion passed without dissenting vote, and was followed by a standing ovation for Bishop Pike.

In other action, the Convention passed two resolutions in the field of church unity; one expressing the Convention's gratitude to Dr. Eugene Carson Blake for his recent well-publicized proposal for Christian unity; the other calling upon the parishes and missions of the Diocese to undertake a serious study of the reasons for and methods of bringing about the reunion of Christ's church and directing the appropriate departments of the Diocese to furnish material for this study.

A memorial to General Convention was forwarded, asking for the amendment of the Constitution of the Church to allow wider use of proposed revisions of the prayer book in a "trial" setting, prior to the adoption of such revisions by General Convention.

Bishop Shires introduced a memorial resolution in memory of Bishop Edward Lambe Parsons, who passed away last fall. This resolution was, of course, unani-

(Continued on page 22)

Convention Elects New Diocesan Officials; Grace Cathedral Trustee Posts Are Filled

Annual election of Diocesan Officials was held at Diocesan Convention in Grace Cathedral, San Francisco, on January 31 and February 1. Members of Diocesan Council, Standing Committee, and Delegates to Provincial Synod were elected, and Trustees of Grace Cathedral, nominated by the Bishop, were confirmed by Convention vote.

Elected to Diocesan Council were: (Clergy): The Rev. John Midworth, Rector, St. Francis, San Francisco; The Rev. Dr. Claude Boydston, Rector, St. Stephen's, San Luis Obispo; and the Rev. Wilfred Hodgkin, Rector, Christ Church, Alameda; (Lay) Mr. Preston Kelsey, St. Matthew's, San Mateo; Mrs. Walter Williams, St. Mark's Berkeley; and Mr. Jefferson Beaver, St. Cyprian's, San Francisco.

In the Standing Committee election, only one clergy vacancy existed, which went to the Rev. William B. Murdock, Rector of Trinity Church, San Jose. In the lay order, Mrs. Theodore C. Worley of St. Mark's, Santa Clara, was elected to a 4-year term, while Mr. William Corbus, of Holy Trinity Church, Menlo Park, was elected for one year.

Elected Delegates to Provincial Synod which will be held in San Jose in early May were: (Clergy) The Rev. James T. Golder, Rector, Church of the Advent, San Francisco; the Rev. Reginald G. Rosson, Rector, All Saints', Watsonville; the Rev. John D. Spear, Vicar, St. Patrick's Church, El Cerrito; and the Rev. William B. Murdock, Rector, Trinity Church, San Jose. Alternates will be: The Rev. Harvey Buck, Rector, St. Mary's, Pacific Grove; the Rev. Robert H. Challinor, Rector, St. Andrew's, Oakland; the Rev. Bradford Brown, Rector, St. Barnabas', Arroyo Grande; and the Rev. Norman H. Barbour, Vicar, St. Elizabeth's, South San Francisco. (Lay Order) Elected were Dr. Russell Bernhard, St. Paul's, San Rafael; Mr. Robert Brinkley, Incarnation, San Francisco; Mr. Arthur Farwell, Christ Church, Los Altos; and Mrs. Carol Diggle, St. Paul's, Walnut Creek. Alternates were: Mr. Robert Pennell, St. Luke's, San Francisco; Mr. Roy Butcher, Trinity, San Jose; Mrs. James Coonan, St. Matthew's, San Mateo; and Dr. Ray J. Reitzel, St. Paul's, Burlingame.

Nominated to Convention by the Bishop to serve on the Board of Trustees of Grace Cathedral were: The Rev. Carl G. Howie, Ph.D., Minister of Calvary Presbyterian Church, San Francisco; Mr. Douglas Telwright, Vice-President of Pacific Telephone & Telegraph Co., former President of the Northern California-Nevada Coun-

cil of Churches, and a member of Piedmont Community Church; the Hon. Robert J. Drewes, Judge of the Municipal Court, a member of the Church of St. Mary-the-Virgin, San Francisco; and Mr. Frank F. Owen, Vice-President of the Insurance Company of North America, and a member of St. John's Church, Ross.

By-laws of the Grace Cathedral Corporation call for the election of a stated number of non-Episcopalians to the Board of Trustees, and this concern was reflected in the Bishop's appointments of Dr. Howie and Mr. Telwright.

Since Convention, the Trustees themselves have elected Mr. Arthur Hatch, retired Vice-President of Ford Motor Co.

The Trustees had previously re-elected to the Board Mr. Macdonald Denman, retired Vice-President of Crown-Zellerbach Company, and Mr. Robert A. Magowan, President of Safeway Stores. The Trustees have also welcomed to their number two people elected by the congregation of the Cathedral itself; Mr. Harold A. Smith, President of Market Investment Corporation; and Mr. Charles T. Chesterman, O.B.E., realtor.

Girls' Friendly Society Notes 84th Anniversary

Girls' Friendly Society celebrated its 84th "Birthday" during GFS Week, January 22-29. The American GFS, sponsored by the Episcopal Church, is the oldest National girls' organization in the United States, and is also active in 30 other countries, including England, where the Society started in 1875.

Beginning as an organization of young women which specialized in maintaining lodgings for working girls and sponsoring protective legislation for women workers, the GFS today is open to all girls from 7 to 21 and is active in 70 Episcopal Dioceses. It offers programs of study, worship, play and service, including a "G-3 Program" for older girls who make a 3-year commitment to daily personal devotion and service to the Church through GFS.

The GFS has had an official representative at the United Nations since 1952. National President of the GFS is Mrs. Stephen G. Nichols of Winchester, Mass.; Executive Secretary is Mrs. Stephen K. Mahon of New York City; Honorary President is Mrs. Arthur C. Lichtenberger, wife of the Presiding Bishop.



The confirmation class at Ramstein Air Base in Germany, presented to Bishop Arnold M. Lewis of Salina, Kansas, on January 22, was presented by a chaplain from the Diocese of California and included a young parishioner who was confirmed as a communicant in St. James Church, San Francisco. The Chaplain is the Rev. (Major) Howard B. Scholten, third from the left, back row; the California girl is Miss Diane Tarantino, seventh from the left in the front row. Ramstein Air Base is the headquarters for the fourth allied tactical Air Force, a composite of German, American, Canadian and French Air Forces and a unit of NATO. Chaplain Scholten, originally from Trinity Church, San Jose, reports that he and his family will return to the United States in November of this year. Also in the picture is the Rev. Canon Frederick McDonald, coordinator of Army and Air Force Chaplains programs in Europe.



Ronny LaSalle shares with his grandmother and grandfather, Mr. and Mrs. Robert LaSalle, the certificate allowing him "demolition rights" against the house which has been his home for twelve of his thirteen years. The rights were granted to him by the Rector, Wardens and Vestry of St. Mark's Church, Berkeley, in recognition of his care for the property in times past.

Official Window-Breaking Certificate Issued To Grandson of Berkeley Church's Sexton

By Mrs. Eleanor Phillips

The free-wheeling style of a growing boy is bound to be cramped if he lives next door to a church.

B-B's, balls and other air-born missiles whose misdirected trajectory might cause damage to church property were strictly forbidden to Ronnie by his grandmother, Mrs. Isabelle LaSalle. Robert LaSalle, his grandfather, was sexton of St. Mark's, Berkeley, for 19 years.

On December 4, 1960, a well-aimed rock, the crash of window glass triggered a call to the police by a watchful neighbor.

At the scene the responding officer found a sling-shot and other home-made catapults, a neatly assembled pile of rocks, broken windows in the sexton's house and the presence of Ronnie LaSalle.

All pointed to an act carefully planned and executed.

Faced with this evidence, Ronnie produced the following document:

TO ALL MEN, BY THESE PRESENTS BE IT KNOWN: THAT

WHEREAS, Ronald LaSalle has lived for twelve of his thirteen years in the residence at 2309 Ellsworth Street, in Berkeley, California, and

WHEREAS, during that period of time he has, with singular good fortune, excellent management, and uncommon precaution, contrived to break no more than one window in said residence, and

WHEREAS, said residence is imminently to be demolished, and

WHEREAS, Ronald LaSalle has made proper and lawful application to the property owner for certain privileges,

Now, Therefore, Be It Known, that the Rector, Wardens, and Vestry of St. Mark's Parish have granted to Ronald LaSalle the sole, exclusive and lawful right to initiate demoli-

Church Unity Proposals Aired In Berkeley

"Toward a Catholic Reformed Church" is the theme of a series of Lenten evenings at St. Clement's, Berkeley, which is now underway. The theme was suggested by the now-famous proposal of Dr. Eugene Carson Blake in his December sermon in Grace Cathedral.

The series, which is being held on each of the Wednesday evenings in Lent, begins with the Celebration of the Holy Communion at 5:45 p.m., pot-luck supper, and lecture and discussion at 7:30.

First lecturer in the season was the Rev. Canon Darby W. Betts, who spoke on February 22 on "Anglicans and the Ecumenical Movement." He was followed by the Rev. James Comfort Smith, minister of St. John's Presbyterian Church, Berkeley, on "The Reformed Tradition." Other speakers in the series will be the Rev. Vere Loper, sometime moderator of the Congregational Church, on "Independency and the United Church"; the Rev. F. Marion Smith, retired, former Pastor of Trinity Methodist Church, Berkeley, on "The People Called Methodists," and the Rev. Victor R. Gold, Professor of Old Testament at Pacific Lutheran Seminary, on "The Protestant Heritage."

The Rev. Dr. Charles M. Guilbert, Rector of St. Clements, will close the series on Wednesday in Holy Week with a summary and discussion of prospects for reunion.

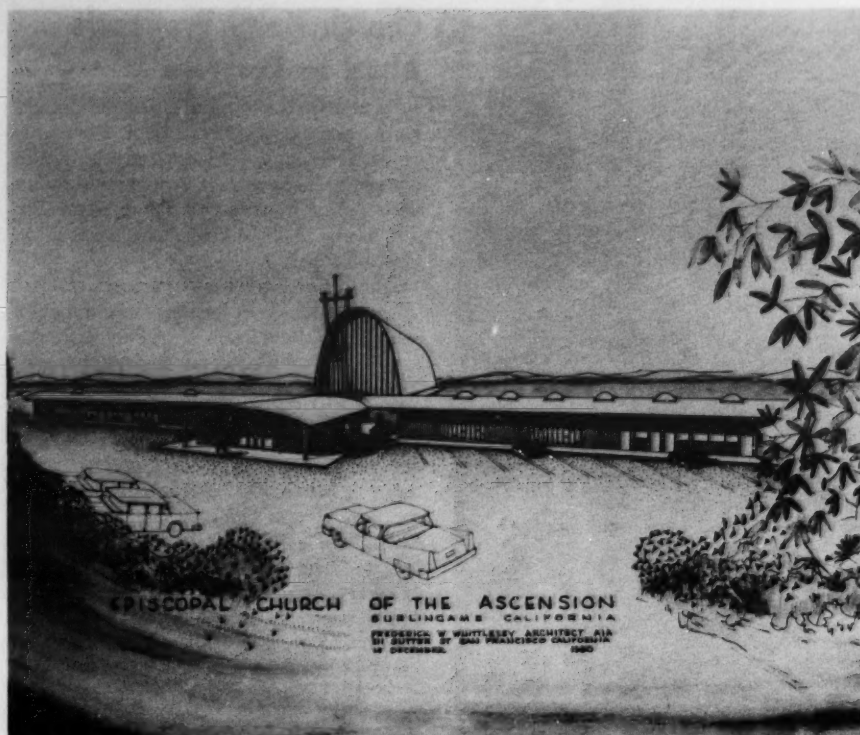
Memorial Organ Fund At Pleasant Hill Church

"Rise and Shine," official bulletin of the Church of the Resurrection, Pleasant Hill, announces that a memorial organ fund has been begun in memory of Charlotte Salter. The Rev. Richard Shackell, Vicar of the Church, has announced that funds will be used for the purchase of an organ to be placed in the congregation's proposed church building.

tion of the said residence building in whatever manner he may in his discretion desire, provided that he accomplish this with due regard for his own safety and the safety of others, and provided he accomplish this between the hours of 3 p.m. to 6 p.m. on Sunday, December 4, 1960.

Granted under our hand and seal this third day of December, in the year of our Lord 1960, at Berkeley, California.

Signed: Walter Williams, Rector
O. Reeves Cross,
Senior Warden
Warren L. Danford,
Ch. Prop. Com.



Architect's drawing shows the Church of the Ascension, in the Mills Estate in Burlingame, as it will look when all four of its units are completed. First unit is now under construction and will be finished about Ascension Day. Architect is Frederick W. Whittlesey, AIA, and the Rev. Gary S. Anderson is Vicar.

Church of the Ascension, No. Burlingame, Breaks Ground in New Construction Program

The Church of the Ascension in the Mills Estate, Burlingame, new mission of the Diocese of California, officially broke ground for its first unit on New Year's Eve, December 31, at 2:00 p.m. Officiant at the ceremony was the Suffragan Bishop, and clergy, congregation and friends were in attendance.

First unit to be constructed will be a church and parish hall building with offices, kitchen facilities, church school class rooms and meeting hall. Projected plans on the 2¼ acre site call for four buildings: church, office, parish hall and church school class rooms to be laid out in the form of a cross. Architect for the church is Frederick Whittlesey, AIA, of San Mateo, and the church's vicar is the Rev. Gary S. Anderson.

The Church of the Ascension began meeting in October, 1958, as a parochial mission of St. Paul's, Burlingame, under the leadership of the then rector, Dr. Francis P. Foote. Worship services have been held since in a borrowed building. Recently transferred from St. Paul's to assume office in the mission congregation are Dr. John Reiger, Warden; Thurber Wood, Clerk; Charles Singleton, Treasurer; Robert Leary, Building Committee Chairman; Edward Ascension Day, 1961.

Robertson, Stewardship Committee Chairman; and Quincy Campbell and Donald Geesey.

It is expected that the first service in the new building will be held on or about

SAN BRUNO CHURCH HAS TOP YOUTH PROGRAM

Mr. Harry Spatzer, Factory Engineer for Boeing Aircraft Company, whose vocation is the checking out of new jet airplanes going into service at San Francisco Airport, has for the past several months had as his avocation leadership of the Senior High School Class at St. Andrew's Church, San Bruno. The Rector of St. Andrew's, the Rev. John Powell, describes him as "one of the luckiest finds we have ever had. For the first time in my experience, we have a serious-minded Sunday morning group which is studying with enthusiasm and growing in number every week."

The class, which has had an average attendance of 20, which represents almost a 100 per cent record, is using the Seabury curriculum materials. One of the most unusual aspects of the class has been the weekly report or summary of the previous week's discussion, prepared by one of the members of the class. The reports were sent out in duplicated form at the end of the year to every parent whose child is a member of the group.

During the Fall, the class has dealt with two general topics: "Independence and Freedom," and "How Can I Be Good?"

The group also meets for an informal program Sunday evening under the direction of Mr. Robert Ruffner, evening advisor. Also present in the evening is Mr. Spatzer, who said he comes "just to get to know the kids better."

Other activities of the group include trips, participation in the Diocesan Youth Program, and Service Projects for the Church.

1961 Easter Message of the Presiding Bishop, The Rt. Rev. Arthur Lichtenberger, D.D.

"I, a stranger and afraid in a world I never made." How accurately that expressed the mind of modern man. This is the sickness of our time: a sense of meaninglessness and futility, of fear and hopelessness. As one man wrote when he learned suddenly that his life was threatened by a serious disease, "I found myself at the margin of existence; I looked back at my life and found it singularly meaningless; I looked ahead and was seized with fear."

What does Christianity have to say to this? More specifically, what is it that we hear in Church on Easter Day? Very surprising words when you come to think of it for people living in this world of tribulation and perplexity: words of joy and certainty. The word of Easter is not simply the promise of a life that will be given us beyond the grave, but the assurance that new life is at hand now, new life that death cannot destroy.

Easter is the celebration of a victory won; God's victory which is ours in Christ, the present Living Lord. This is the victory we inherit, this is the gift of God to us in Christ. When we accept this gift, then we are no longer strangers and afraid in this world. We are at home here, for this is God's world. This is what it means to be risen with Christ now!

MENLO PARISH EXCEEDS DIOCESAN GIFT STANDARD

Announcement was made at the annual parish meeting of Holy Trinity Church, Menlo Park, of a \$10,000 gift from anonymous donors. The purpose of the gift was to help accelerate the mission building plans in the Sharon Estate, where the parish intends to establish a parochial mission.

It was also announced that a parish budget of \$115,000 was adopted at the parish meeting, which will provide another \$16,000 toward the Sharon Mission. Of general interest is the fact that of the \$115,000 budget, approximately \$61,000 will be spent on Holy Trinity's own program, while \$64,000 will be spent on the work of the church through the diocese, in the seminary, and in the world. According to the Rev. Canon James P. Shaw, director of Stewardship for the Diocese of California, Holy Trinity thus becomes the first parish to accept, and indeed surpass, the goal adopted at Diocesan Convention for each parish in the Diocese; namely, the giving of at least half of each church's income to work outside its parish boundaries.

The Rev. John R. Wyatt, Rector of Holy Trinity, has announced that an additional amount of approximately \$150,000 in gifts or borrowing will be necessary before work can be begun at the Sharon property. Speaker at the meeting was the Rt. Rev. Edmund K. Sherrill, Bishop of Central Brazil.

Bishop of Sacramento Leads Prayer Breakfast

The Rt. Rev. Clarence R. Haden, Jr., Bishop of Sacramento, was one of the featured speakers at Governor Edmund G. Brown's traditional inter-faith prayer breakfast marking the opening of the California State Legislature. The breakfast, inaugurated as a biennial event early in the 1959 legislative session was held at the Hotel Senator in Sacramento. In addition to the legislators, the breakfast brought together all of California's constitutional officers, directors of State Departments and Sacramento governmental, religious and civic leaders. Co-chairmen of the event were Assembly Speaker Ralph Brown and Senate President Pro Tem Hugh Burns.

Speakers at the breakfast, in addition to the governor and Bishop Haden were: Roman Catholic Bishop Joseph T. McGucken; Rabbi Irving Hausman, Congregation B'Nai Israel; the Rev. Dr. E. G. Williams, General Presbyter of the California Presbyterian Synod; the Rev. Parthenios Kirmitsis of the Greek Orthodox Church, and the Rev. Miladin Garic of the Serbian Orthodox Church.

Canon James Shaw Leaves Stewardship Post; Becomes Rector of Trinity Church, S.F.

The Rev. James P. Shaw, formerly Director of Stewardship of the Diocese of California and Canon to the Ordinary of Grace Cathedral, became Rector of Trinity Church in February. Installation services were held on the evening of February 16 at the historic old "mother church" of the Episcopal Church on the Pacific Coast.

A native of Pennsylvania, the Rev. Mr. Shaw is a graduate of Maryville College, Tennessee, and Pittsburgh Theological Seminary. He holds a Master's Degree in Sacred Theology from the latter institution.

He began his career as a Presbyterian minister, serving as pastor of a small suburban church near Pittsburgh while doing graduate work. He later went to Erie to be in charge of Erie Neighborhood House. In 1942 he volunteered for overseas service with the American Red Cross and saw service with the 30th Infantry Regiment, Third Division, in Africa, Sicily and Italy. During the Sicilian invasion he became the first civilian in World War II to be deco-

rated with the Silver Star for gallantry in action.

Upon returning from overseas he was employed by the American Red Cross for some time, and then became minister of the Mayer Chapel Presbyterian Church, Indianapolis, Indiana, and Director of the Neighborhood House there.

He came to San Francisco in 1954 to become Director of Potrero Hill Community House. Shortly after that time he entered C.D.S.P. for a year's refresher course, and was ordained deacon in 1957 and priest in 1958 by Bishop Block. He has served on the Diocesan Staff since before his ordination; first as Director of Special Services in the Department of Promotion, and later as Director of Stewardship.

Mrs. Shaw is the former Myrtis Baldwin; and the couple has three children, Patricia, Hildegard and Robert. They will make their home in Trinity Church's Rectory in the Richmond District of San Francisco.

CANON DAVID R. FORBES NAMED TO HEAD GRACE CATHEDRAL SCHOOL FOR BOYS

Dean C. Julian Bartlett of Grace Cathedral and Edmund Gillette, Jr., Chairman of the Board of Cathedral School for Boys, have announced the election of Canon David R. Forbes to be new Headmaster of the Cathedral School.

Canon Forbes, who has been serving the school as acting headmaster during the current school year, will assume the full position on July 1. He was chosen out of some 70 candidates from all parts of the country by a committee under the direction of Richard Tully.

A native of Palo Alto, Canon Forbes attended Lowell High School and graduated from Stanford University with Bachelor's and Master's degrees in science. He attended Virginia Theological Seminary in Alexandria, Va., and received his Bachelor of Divinity Degree in 1953. He has been on the staff of Grace Cathedral since that time and has served as Canon Sacrist of the Cathedral since 1954.

During his seven years at the Cathedral, Canon Forbes has been director of the Cathedral Youth Programs and has also served for one year as tutor at the Church Divinity School of the Pacific. He has been recognized as an authority on liturgy within the American Church, and currently serves on the Board of the Examining Chaplains.

Married to the former Alice Royden of

Los Angeles, also a Stanford graduate, Canon Forbes is the father of two young children. The family lives in the Miraloma Park district of San Francisco.

Daughters of King Hold Rededication Rite

Daughters of the King had their annual service of rededication on February 4, and heard reports from various diocesan chapters. St. Cyprian's Chapter, of which Mrs. Tolla Hargrave is president, has been making scrap books of greeting cards to be given as Christmas gifts to the mentally retarded children at Eldridge State Hospital, Sonoma. Mrs. Thelma Weimer, 1598 34th Avenue, San Francisco, is chairman of this activity, and will welcome inquiries.

Daughters of the King at All Saints Church, Palo Alto, supplied twelve needy families with baskets during the Christmas season.

The Daughters are currently engaged in preparations for the entertainment of members of the order from throughout the western states during Spring Synod at Trinity Church, San Jose. The Synod meeting will be held the first week in May. Mrs. Carl Morse is diocesan president of the organization.

World Council's 'Year-End Statement' Points to Unity Advances in 1960

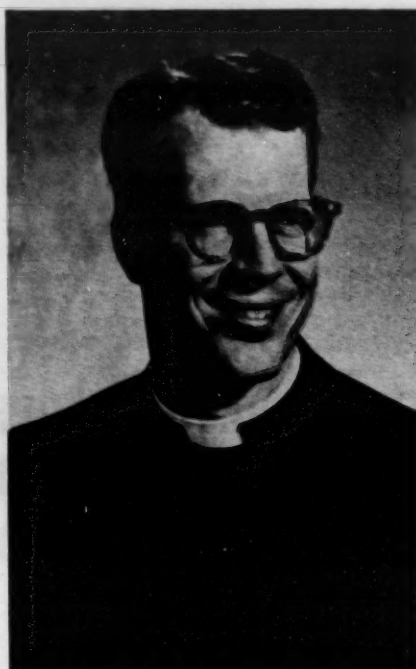
Events during 1960 contributed to a further relaxation of tensions and an improvement in communication between the Churches in the major branches of Christianity. This was the opinion of Dr. Roswell P. Barnes, Executive Secretary of the New York office of the World Council of Churches, expressed in that organization's "Year-end" statement.

Dr. Barnes said that four developments during 1960 should be given special attention. They are: The establishment at the Vatican of a Secretariat to deal with questions of Christian Union; the approval by the Central Committee of the World Council of Churches of a statement on Christian witness, proselytism, and religious liberty; the visit of the Archbishop of Canterbury to the leaders of the ancient Eastern Churches, including the Ecumenical Patriarch of Constantinople, and to Pope John XXIII, and the "bold and ingenious proposal of the Rev. Dr. Eugene Carson Blake made at Grace Cathedral last month, and suggesting the union of four United States Churches into the "Catholic and Reformed Church."

Warning that many rank and file members of the churches have over-simplified the problems of Christian Unity and have attributed continued division to complacency or sheer obstinance, Dr. Barnes said "that experienced and thoughtful leaders of the movement for Christian Unity have

known that tolerance and good will, though essential, are not enough to achieve Unity.

"Many people of genuine but superficial good will have sought to play down differences or even act as if they did not exist, intending thereby to reduce tension," he said. "This tendency has often led to religious indifferentism which undermines all high religion."



THE REV. DONALD HOLLY

Cuban Refugee Program Scheduled in Florida

Paul Tate of Miami, former Episcopal Missionary to Cuba, has been appointed by the National Council of the Church to work with Cuban refugees through the Florida Protestant Committee formed to coordinate aid. Representatives of the major denominations are taking part in cooperation with Church World Service, the international welfare arm of the National Council of Churches, and the N.C.C. Division of Home Missions.

The operation will be concerned with finding shelter, food and employment for refugees from the Castro regime; persons interested in taking in such families should write directly to the Episcopal National Council, 281 Park Avenue South, New York 10.

Operation of the Committee will be financed partly by money released by former President Eisenhower from the Mutual Security Fund. Contributions through the Church are administered from the Presiding Bishop's Fund for World Relief.

Donald Holly Accepts Piedmont Church Post

The Rev. Donald Holly, former Vicar of St. Andrew's Church, Ben Lomond, has undertaken his new duties as Assistant and Minister to Children and young families at Piedmont Community Church, 400 Highland Avenue, in Oakland.

The Diocesan priest, who remains under the jurisdiction of the Bishop, sees his work as an experiment in Church Unity. He will work under the immediate direction of the Pastor of the Piedmont Community Church, the Rev. Dr. Paul Yinger. Both Dr. Yinger, and Dr. Harold Eymann, Minister of Parish Activities at the Piedmont Church, are Congregational Ministers.

The Rev. Mr. Holly is a graduate of the University of California and of Church Divinity School of the Pacific. A former Air Force officer, he and his wife have one child, a son.

Building Program Planned At St. Peter's, Redwood City

A Special Vestry Meeting was held at St. Peter's Church, Redwood City, in late January to consider future building programs. At the meeting plans were made to advise the architect, John S. Bolles, to proceed with working plans and drawings for a new Parish House for the Redwood City Church. According to the Rev. John B. Haverland, Rector, the Parish anticipates being able to finance a loan this year which will permit bids to be let and building to begin during the Summer. The new Parish Hall will be another step in the building program which has been going on at St. Peter's for a number of years. Unlike many Diocesan Churches, St. Peter's already has its actual church building; and the Parish Hall facilities are very badly needed, according to Fr. Haverland.

Slave Auction Helps Repair Church Window

"Slaves" were sold at St. James Church, Paso Robles, at a January 15 program; and this sale brought a total of \$76 to the young people's fellowship there. Under the gavel of auctioneer William Ketchum, members of the Episcopal Young Churchmen's group "sold themselves" into durance vile, for the performance of tasks for members of the church. Purpose of the "slave auction" was to raise money toward the \$160 needed for repairs of a window in the church building, a project to which the EYC has committed itself. The Rev. Thomas Steensland is Rector of St. James.

Three Evening Concerts Given At Seminary

A series of spring evening concerts began on Thursday, February 2, in All Saints Chapel at C.D.S.P. The concerts, three in number, were sponsored by the Society of the Celtic Cross, and included choral Evening-song, two instrumental numbers, an eight-man chorus, and organ selections by Al Price, senior seminarian. All of the conferences were followed by a tour of the seminary and a coffee hour given by wives of the seminarians. Members of East Bay Episcopal Parishes all received invitations to the series.

'Ceremony of Carols' At Alameda Church

The Senior Choir of Christ Church, Alameda, presented a "Ceremony of Carols" by Benjamin Britten, on Sunday, December 18. Featured with the choirs of the parish were Mrs. Anne Adams, harpist for the San Francisco Symphony, and her daughter, Patty, who accompanied the girls' choir with Christmas carols.

ST. DOROTHY'S SCENE OF HEALING INSTITUTE

St. Dorothy's Rest, Camp Meeker, will be the scene of an institute for priests and physicians to begin at 6 p.m. on Tuesday, April 25, and run through Thursday, April 27. Under the leadership of the Rev. Donald W. Lloyd of Ossining, New York, the general theme of the Institute will be "the relation of Christian Faith to Health." The Institute is to be sponsored by the Priests' Institute Committee of the American Church Union.

Papers and discussion at the Institute will include: Christian Faith and Health in the New Testament; The Church's Ministry to the Sick; Christian Faith and Health Today; The Ministries of Pastors, Physicians and Allied Members of the Mental and Physical Health Team; The Ministry of the Congregation to the Sick.

Leaders for the Institute will include Richard T. Barton, M.D., Beverly Hills, California; Alvin S. Hambly, Jr., M.D., Berkeley, Calif.; Norman E. Scott, M.D., Santa Rosa, Calif.; Richard L. Sutherland, M.D., Oakland, Calif.; Robert N. Wilcox, M.D., Kansas City, Mo.; the Rev. Corwin Calavan, Orinda, Calif.; the Rev. John Ashe, San Leandro, Calif.; the Rev. Graham Lesser, Morro Bay, Calif., and the Rev. Canon Albert J. duBois, New York City.

The Rev. Tod Ewald, Rector of Holy Innocents' Church, Corte Madera, Calif., is chairman for the West Coast Institute.

Cost of the Institute will be \$20, and St. Dorothy's can accommodate 50 guests. All communications should be sent to the Rev. Fr. Ewald.

Woman's Interview Show Sponsored by Church

"The Good Life," a new radio series for women, is now being heard in weekly broadcasts over 150 U.S. radio stations. The program, originated by the Division of Radio and Television of the National Council of the Episcopal Church, is distributed free of charge as a public service. "As far as we know, this is the first such woman's program to be presented by any church," says Mrs. Jeanne A. Anderson, Associate Secretary of the Division, and originator and moderator of the program.

An interview-type show, the program is planned to help the modern woman realize her own potentialities and to grow as an individual and in her faith. Problems explored on the show will range from Alcoholism to Youth Guidance, from Education to Juvenile Delinquency, from Women in Government to the facing of widowhood.



Construction Begins on New Science Building For San Rafael Military Academy Plant

San Rafael Military Academy has started site preparation for construction of a new two-story Science Building to house laboratories and serve several other purposes.

It is at the northwest corner of Fifth and Cottage Avenues and stands against the new Auditorium-Chapel, sharing one wall in common. The latter is in final stages of construction and is to be completed about November 15.

Gordon Phillips, AIA, of San Rafael, was architect for both buildings and they use the same material, sandstone-colored concrete blocks, with almost flat dark red gravel roofs.

Construction is being done by Robert S. Miller, general contractor of Richmond.

A. C. Agnew, Jr., business administrator of the academy, said that special attention was paid in the new structure to take advantage of a maximum of natural light through large windows facing south. Windows of the nearly completed auditorium face north.

With a total of 5,400 square feet, the building will have a complete modern locker room and shower facility for day cadets at its east end. Next will come a physics laboratory, which will also serve as an audio-visual teaching center and as a small theatre.

Last space at the west end will be a chaplain's office.

A chemistry laboratory is provided at the

eastern end of the second floor, reached by interior stairways.

A new "semi-micro" chemistry teaching technique will be featured. Under this method students are given more individual instruction than previously. Each boy will conduct his own laboratory experiments in place of the former "team system," according to Mr. Agnew.

The eastern part of the upper floor will be occupied by a combined biology and general science laboratory. Included in the plan is provision for greenhouse and cages and tanks used in laboratory work.

Eventually a third administration building will be added nearby and finished in the same material as is being used in the present construction. Mr. Agnew said that it is unlikely that this final structure can be undertaken for several years.

Clergyman's Mother Is Called By Death

Mrs. Mary Roseby Pearson, mother of the Rev. Frederick W. Daglish, retired priest of the Diocese of California, and former rector of St. Stephen's, Gilroy, died at her home in Palo Alto in December at the age of 89. Burial services were held in Bakersfield, at which the Rev. Mr. Daglish officiated, assisted by the Rev. John Atkinson of Porterville. Mrs. Pearson, before moving to Palo Alto, was a member of St. Paul's Church, Bakersfield, for many years.

Archbishop of Canterbury Plans Retirement; York to Succeed Beloved Primate

The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, has announced that he will retire on May 31. In announcing his retirement he said that "while it is apparent that my wisdom increases, it is also apparent that my patience decreases." Dr. Fisher is 73 years of age.

Meanwhile, announcement has been made that his successor will be the Archbishop of York, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, D.D.

The Archbishop of Canterbury, who bears the title "Primate of all England," holds also a primacy of honor in Anglican churches throughout the world, which include the American Episcopal Church. While he has no jurisdiction in other Churches of the Anglican Communion, he remains a prime figure in world Anglicanism, and the post is a highly important and influential one.

Commenting upon the retirement, Presiding Bishop Arthur Lichtenberger said: "With many others in the Episcopal Church, I shall feel a sense of personal loss in the resignation of Dr. Fisher as Archbishop of Canterbury. We have come to know him quite well here through his frequent visits to this country. He was our guest at two General Conventions and has

been here on various other occasions. Wherever he has gone on his extensive travels, his warmth and openness have endeared him to many people."

Archbishop Fisher was recently very much in the news when he made a "courtesy call" upon Pope John XXIII at Vatican City in Rome. It was the first such call by an Archbishop of Canterbury since the days of the English Reformation, and was widely hailed as a great gesture toward the possible reopening of communications between the two Churches.

Archbishop Fisher also was mentioned widely in the press when he was credited with refusing to allow Princess Margaret Rose to marry Group-Captain Peter Townsend, a divorced man.

Archbishop Fisher has visited the United States on several occasions, and has spoken in a number of cities across the nation. In addition to attending the Episcopal General Conventions of 1946 and 1952, and coming for the Anglican Congress of the World Council of Churches Meeting in 1954, he was here in 1947 and received an honorary degree from Columbia University. In 1957 he came to the Annual Meeting of the Central Committee of the World Council of Churches, held at Yale Divinity School, New Haven, Conn.

'Giving Is Growing' To Be Year's Theme For Church School Missionary Offering

With "Giving Is Growing" for its theme, the annual Church School Missionary Offering will, for the first time this year, have at its heart the idea of stewardship—the need to give—rather than specific missionary needs. While the beneficiaries of the program have already been designated, and will include the Missionary District of Nevada, the Missionary District of San Joaquin, and the Missionary District of Mexico, emphasis throughout the Lenten season will be upon the need of young people to take part in such missionary programs, rather than upon the specific needs of the programs themselves.

To stimulate children's interest, another creative art contest is being sponsored by the National Council's Department of Promotion. Pupils in two age groups (6-11, 12-up) will take part in the contest, which will deal with the objectives in the three Missionary Districts mentioned above. Awards will include engraved watches for six winners in each of the two groups, and there will be additional honorable mention awards. Winning entries will be repro-

duced as covers on National Council parish bulletins.

Entries in the contest should reach the judges in New York by May 1, 1961, addressed to Creative Art Contest, the National Council, 281 Park Avenue South, New York 10, New York. Any media may be used, and judgment will be made on originality and excellence of the work. Paste-ups of photographs are not acceptable and no piece of work should deal with more than one mission subject.

Admiral Akers Named To Alameda Vestry

Rear Admiral Frank Akers, Commander, Fleet Air, Alameda Naval Air Station, has been appointed to serve on the Vestry of Christ Church, Alameda, fulfilling the unexpired term of Mr. William Milgate who died in October. Adm. Akers has just come from the Mediterranean Command where he served on the Parochial Church Council and was active in President Eisenhower's "People to People" program.

DOUGLAS S. SLASOR VISITS 'DEAF MISSION'

By Mrs. Eleanor Phillips

The Episcopal Mission for the Deaf at St. Mark's Church, Berkeley, had the Rev. Douglas S. Slasor as its guest speaker following Holy Communion in the chapel on Sunday, February 12. A reception at coffee hour followed.

The Rev. Mr. Slasor is Episcopal Chaplain at Gallaudet College for the deaf in Washington, D. C. He is their first full-time chaplain of any denomination. He is also described by his family as the first ex-serviceman to graduate from Gallaudet on the G.I. Bill.

Born in Pennsylvania in 1929, Mr. Slasor enlisted for four years in the USAF at the start of the Korean conflict. In 1951, after serving one and one-half years, he was discharged because of his hearing loss which has become progressively worse. He entered Gallaudet that year.

His original intention was to attend a seminary after graduation and take a "hearing" congregation. But learning of the church's work among the deaf and its great needs, he entered this field of the ministry.

He graduated from Gallaudet in 1955 and from General Theological Seminary in 1958.

For one year and eight months after ordination as Deacon he had seven missions for the deaf in the two dioceses of Pittsburgh and Harrisburg, Pa. Then came election by the Conference of Church Workers Among the Deaf and the National Council, to the post at Gallaudet.

In the field of this work, he is a member of the Presiding Bishop's Committee (Advisory), the Christian Education Committee and the Chairman of the new Recruiting and Training Committee.

On Monday afternoon, February 13, Mr. Slasor addressed the class in sign language at C.D.S.P. Three members of this group, Mrs. Colby Cogswell, Mrs. Massey Shepherd and Evan Davies are now teaching Episcopal children at the Berkeley School for the Deaf.

Harry Walrath Named Vicar of Atascadero

The Rev. Harry Walrath, formerly Curate at All Soul's Church, Berkeley, has joined the Paso Robles Presbytery and taken up residence in Atascadero, where he will be Vicar of St. Luke's Church, and will also be in charge of work in the Shandon-Park field area. He replaces the Rev. William Hogshead, who has become Vicar of St. Andrew's Church, Ben Lomond. The Rev. Mr. Walrath is a graduate of Church Divinity School of the Pacific, and was ordained last year in this Diocese.

ETS SCHEDULES SIXTH FACULTY SUMMER SCHOOL

With the announced purpose of relating scholarly research to the Christian faith in special study projects, the Sixth Faculty Summer School in Theology and Religion has been set for July 26 to August 30 on the campus of the Episcopal Theological School, Cambridge, Mass. Joint sponsors are the Church Society for College Work and the Division of College Work of the National Council of the Episcopal Church. Each student at the summer session will work within an academic discipline or within the discipline of theology. Each will choose a problem or project: producing a paper, article, or monograph during the term. There will be lectures, seminars and discussions in addition to individual study. On the faculty will be the Rev. A. T. Mollegen, D.D., professor of New Testament Language and Literature at Virginia Seminary; and the Very Rev. Gray M. Blandy, D.D., Dean of the Episcopal Theological Seminary of the Southwest at Austin, Texas, who will serve as director of study.

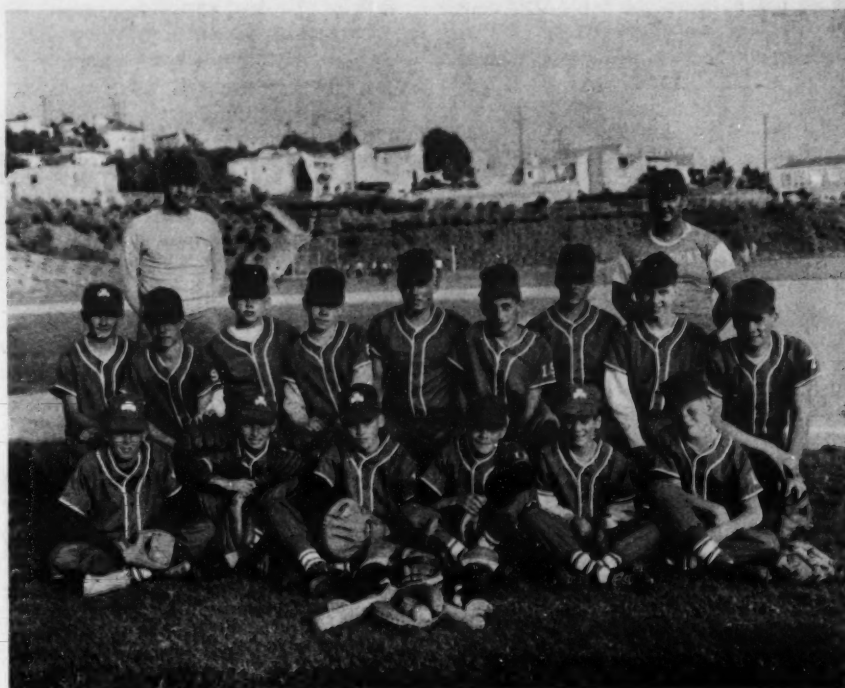
National Council Departments Lay Overall Strategy

The Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, met with chairmen of all departments of the National Council in January to develop an over-all strategy to propose to General Convention next September for the 1962-64 program of the Church. The program proposals were brought before the full meeting of the National Council in late February.

Included in the discussion were preliminary budget proposals for the triennium, and suggestions for areas of possible new emphasis, decreased emphasis, and maintained emphasis. Suggestions which were accepted by the National Council will be reflected in decisions made by General Convention in Detroit next fall.

Retired Oregon Bishop Serves Church in Rome

The Rt. Rev. Benjamin D. Dagwell, well known in California, and retired Bishop of Oregon, is currently serving as Locum Tenens at St. Paul's Episcopal Church in Rome, Italy. Bishop Dagwell is serving the Church in Rome pending the arrival of the Rev. Wilbur Woodhams, also a former Californian and former assistant at St. Luke's Church, San Francisco, who has been elected Rector of the Church. Bishop Dagwell is serving at the invitation of Bishop Stephen F. Bayne, who is in charge of all Episcopal churches in Europe.



With baseball season fast approaching, the "Saints" of St. Patrick's Church, El Cerrito, have begun spring training. They are shown here with adviser, Jay Slater and Coach Ray Heaton. Last year the "Saints", ages 13-15, finished first in the Church League. The team was first organized in 1959, and support has been so good that last year another team, the "Bishops" for boys age 10-12, was formed. This team placed second in its league. Other adult advisers for the teams are Tom Bell and Floyd West.

Concord Episcopal Rector Gives Leadership To 'Open Housing Covenant' Program

"An open housing covenant" program was mapped in Contra Costa County in early January, when church and civic groups met at the Jewish Community Center in Lafayette. Attending the meeting were representatives of the Central Contra Costa County Council of Churches, of which the Rev. Dr. Phillip J. Daunton, Rector of St. Michael and All Angels Church, Walnut Creek, is Executive Director; the Catholic Inter-Racial Council; the Contra Costa Jewish Community Center; the Fair Play Council of Central Contra Costa; the Mt. Diablo Unitarian Church; and the Orinda Council for Civic Unity.

The group prepared a covenant which individuals throughout the Central Contra Costa area will be asked to sign. The covenant, simple in wording, states "I am ready to welcome into my neighborhood neighbors on a personal basis without regard to color, creed, or national origin."

Churches from throughout the area sent representatives to the January meeting, and the program of signing was outlined to them. They were then asked to go into their own communities and circulate the petitions, with the climax of the program set for Brotherhood Week, February 12

through 19.

Endorsement of the Open Housing Covenant by participating groups had come after the Executive Committee of the Council of Churches, headed by Dr. Daunton, proposed such a project, and after representatives of all groups met in committee sessions.

The *Contra Costa Times*, commending the plan editorially, said: "... the Covenant is a simple appeal to Americans who believe that all men are equal in the sight of God and who are concerned with the daily infringements of the spirit of brotherhood. The Covenant asks Americans to treat others as they themselves wish to be treated."

Ninth Annual Marin Antique Show Scheduled

Ninth Annual Marin County Antique Show and Sale will be held April 20 through 23 at the IDESST Hall, 511 Caledonia Street, Sausalito. The unique Marin County event is sponsored annually by the Church of our Saviour, in Mill Valley. Hours will be daily from noon to 10 p.m., and leading antique dealers from all the West Coast will be among the exhibitors.

Three-Pronged Synthesis

By JAMES A. PIKE

EDITOR'S NOTE:

The "Christian Century" for December 21, 1960, contains an article by Bishop Pike, written at the request of the Editors for their series "How My Mind Has Changed."

Since its publication, the article has drawn considerable comment, and even, from the clergy of one Diocese, the charge of "heresy."

Because of this wide-spread interest, "Pacific Churchman" is happy to bring to its readers the whole text of the "Christian Century" article.—R.E.B.

This is not a denominational piece, yet I find the internal labels of my own church rather useful in describing my moves of the past ten years. These Anglican labels are "high," "low" and "broad." A very rough and inaccurate summary of the positions is to be found in the all too well known expression "high and crazy, low and lazy, broad and hazy." To take them in reverse order:

(1) *I am more broad church.* This means I am more liberal in theology than I was ten years ago. When Norman Pittenger and I were writing *The Faith of the Church* (a semiofficial Episcopal book on doctrine), he did not find reason to accept the historical virgin birth; I thought I did. Our wrestling over the matter—not only a personal wrestling but a wrestling with both theological professors and bishops of our church—resulted in the book's leaving an opening for people like Pittenger. Now I am with him. While neither he nor I would deny the possibility of the miracle, the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus. We certainly do not deny that "the Holy Spirit hovered" (one translation) nor deny in the least the *doctrine* of the virgin birth, namely the paradox which the myth presents so well: Jesus as part of historical process and also as divine interruption in

history—a mighty act of God, indeed the Supreme Mighty Act of God.

More than that, my earlier neo-orthodox orientation—valuable as it was as I was coming out of agnosticism—I now find entirely too "vertical." My theology is still completely "grace-centered," rather than works-centered, and certainly affirms the uniqueness of the revelation in Christ. But I no longer regard grace, or the work of the Holy Spirit, as limited explicitly to the Christian revelation.

I

Actually, this outlook is not some modern "liberal" idea. Take the first chapter of the Fourth Gospel. At the foundation of things is the Word: God by his very nature is communicative—has good "P.R." Through him (the Word) all things were made; the whole evolving order is God expressing himself and through it we know him, apart from preachers or Christian doctrine. "This [the Word] is the light that lighteth every man that cometh into the world"—not just Episcopalians or Christians or Jews but, to use phrases from Percy Dearmer's great hymn, all "who taught mankind to rise out of the old familiar lies"; "all who wrestled, sane and free, to win the unseen reality"—yes, even Buddha (or whoever actually functioned in the place of what Buddha is now thought to be), Socrates and Freud.

Speaking of Freud, I remember well a colloquium we sponsored at the Cathedral of St. John the Divine on the occasion of the 100th anniversary of his birth. Participating were psychiatrists, psychoanalysts, clinical psychologists, theologians—all of various traditions (Roman Catholics, Jews, Anglicans, other Protestants, secularists). We ended it all with a service of thanksgiving (at St. Luke's hospital) for the life and work of Sigmund Freud. You can imagine the mail: "Freud was an atheist!" the letters screamed. My negative-fanmail secretary replied to the letters as follows:

You say Freud was an atheist; well, *he is not one now*; and God can manifest himself through those who (due to their particular mentality—after all, Freud was a 19th century intellectual) deny his very existence. Truth is truth wherever it is found; and all truth is God's truth.

The Bible seems to indicate that no one is saved except through Christ. Fine—assuming that we identify Christ with the Word (which is still good doctrine). To say that no one is saved except through the earthly Jesus Christ would be impossible; that no one is saved except through the Word is certainly my belief. God meets man—through the Word—wherever man is grasping for unfamiliar—and often unpopular—truth beyond the mores and acceptable traditions of his time. More than that, I believe that in the life to come when people are confronted with more truth, they will more fully come to know what the Word is trying to say to them (a Word doubtless personified in Jesus Christ—but the Word).

I am unable to accept my old verticality because my experience in the ministry—and as a person—has convinced me that there is much truth and goodness in natural man. I was converted to Christianity first by way of its doctrine of man. Actually I believed in original sin before I rebelled in Christ (anyone who has worked as a lawyer, as I have, is susceptible to this possibility). But as to that which can save, it is on this earth broader than any particular historical revelation, even the full revelation in Jesus Christ. But the kind of god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well (Christians often interfere with its being heard well) is an impossible god. As to this god, I am now an atheist. More

than that, while I certainly don't believe that all religions teach the same thing, I have grown in semantic awareness and better "hear" other ways of stating the things that are important. I now believe in a bigger God, not one who would limit his preferences to any fortuitous grouping.

II

But in this I have not become an old-fashioned liberal. I value all the things that have come out of verticality through the centuries. That is, I value these things reinterpreted—often mythologically. Now it is difficult to communicate to people the concept of myth, as a mode of communicating the *truth*, without a liturgy. Here I sound like an Anglican—but really I don't mean to do so exclusively, because the other principal traditions are also catching on to the fact that a liturgy is the best way people can be conditioned toward the understanding of myth. Myth can appeal to the conscious mind, but it can be better grasped when the unconscious mind is also reached. Liturgy involves the whole person—if it is *good* liturgy. To anticipate what I will say in the third section of this piece: I prefer the creed to be sung. High church? I suppose so, on a superficial level. But actually, broad church in intent: some things I would rather sing than say. (Ten years ago I was shocked at this very view when it was voiced by a necktie-wearing New York rector!) Many of us have sung "The Star Spangled Banner" without a thought to the words. The words are really rather obscure, but when they are sung (to an old English drinking song, incidentally) a sort of emotion is carried that has been a positive force in our national heritage. There are several phrases in the creed that I cannot affirm as literal prose sentences, but I can certainly sing them—as a kind of a war song picturing major convictions in poetic terms. There are some things you simply can't be "prosy" about. Stated in plain prose, I certainly do not believe that Christ "sitteth on the right hand of the Father" (after all, in some parts of the Orient they say "on the left hand of the Father"—that's the place of honor in some places). But I can sing this phrase with a real affirmation as to the place of Christ in the whole situation. I feel the same about "ascended into Heaven." And the same about "conceived by the Holy Ghost, and born of the Virgin Mary."

Many Protestant groups will have nothing to do with the creed at all, since it doesn't meet their view of literal prose. This is fundamentalism in reverse. On the other hand, those Anglo-Catholics who would join with them on the creed's literalness want to sing it because it is in keeping with the Western Catholic tradition to sing it. I say sing it because

it affirms the things basically important and true, in poetic terms (more than poetic—mythological).

During these ten years I've had some part in converting agnostics, members of other world religions, and agnostic secularists to Christianity. In each case, more and more I have become interested in what the church could "hear" from such people. They all have something to say to us—not only in terms of interpreting what we say but in terms of criticizing what we say. I have become more and more a critic of the church as well as a believer. I have come more and more to value the paradox in the collect for the Sunday after Trinity: "O Lord, cleanse and defend thy Church . . ."

I have preached more and more in the past decade on the values of atheism and agnosticism. Atheists debunk the small god. I have found that in almost every case the atheist is opposing a concept of God which I myself disbelieve. As to the agnostic, he often has doubts about things I have doubts about. There has to be a large measure of agnosticism in true religion: as to most questions people ask about religion, the only answer is "I don't know"—which is a literal English translation of the Greek root verb from which "agnosticism" comes. Here I rely heavily on the text from Job: "As touching the Almighty, you cannot find him out." Or St. Paul: "We see through a glass darkly . . ."

I stand in a religious tradition (unbound, happily, by confessional formularies) which really does not know very much about religion. The Roman Catholics and the Southern Baptists know a great deal more about religion than we do. And I often find myself standing near the outer edges of what in my tradition is permitted to be believed or not believed; I feel that many people within my own church—and some of them write tracts for the nartheces of churches—know too many answers. I do not deny the truth of these answers; I simply don't know as much as the authors of the pamphlets.

III

In short, I want to believe in a *big* God. One who cannot be enclosed in a tabernacle or in a philosophical or theological concept. Before closing this section, I must say that I value the theological speculation which has resulted in various doctrinal statements. The *Shemah* enjoins us to worship God with our whole mind. As J. V. Langmead Casserley said in *The Christian in Philosophy*, if a philosopher becomes a Christian he must be a Christian philosopher. All these things help us toward grasping the truth—from our end. But very important is the phrase "from our end." We never "cabin in" God; we never surround him or describe him in any ultimate sense.

Take the Trinity—a doctrinal formula-

tion which I did not question ten years ago. This "three persons in one God" terminology is probably the best the philosophers of the early church could do to try to preserve the monotheism of God as against the natural tendency toward polytheism in that day. Christian people had, after all, experienced God in three ways: as creator, as redeemer (especially through Jesus Christ—though not totally through him; here read the book of Hosea, not to mention Isaiah I, II or "Trito-"), and as sanctifier-community builder-holy *esprit de corps*. The philosophers, using Greek concepts, did their best. But what they did does not speak to me now. The Roman Catholic Church was very wise in resisting the efforts of the *ecclesia anglicana* and the church of Germany to require a Feast of the Trinity. The Roman church (at that time very austere and conservative in liturgy) would not at first "buy" this feast, and when finally pressed allowed only a day and not the usual octave. This feast was intended to be a celebration of an *idea*; there is no mighty act of God here celebrated, as in the rest of the church year; all that the Trinity stands for is celebrated already in the church year.

I still wish that my tradition was like that of the Roman church in listing the Sundays after Pentecost, not after Trinity. I had a good conversation with Martin Buber at a conference in Paris several months ago, and I am with him in thinking that all the verbiage associated with the Trinity is quite unnecessary. He understands what we Christians are trying to say about the remarkable—and, for Christians, unique—revelation of God in Christ. But as sophisticated about Christian thought as he is, he cannot understand why we had to develop the Trinity concept. I understand why we had to at the time of its formulation, but I can't see its permanent value. I stand in the tradition that requires all doctrine to be under the standard of the Bible, and I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God. I believe all that the early Fathers meant to be saying by the doctrine of the Trinity, but I do not find particularly helpful now their time-bound solution to the problem. Here I stand with my fellow Anglican, Cyril C. Richardson. I still affirm one God, and I believe that that God revealed himself in Christ, translating himself in the language of human life; I believe that he operates through the group and in judgment of the group (the God "who spake by the prophets," to quote the Nicene creed); I believe that God really *is* as he has revealed himself to be; but I have no particular loyalty to any special

(Continued on page 19)

'Grace Cathedral' Named for 'Grass Church'; Derivation of Traditional Names Outlined

By Nigel Renton

Episcopalians are accustomed to most of their churches being named after Saints. Certain other names are familiar to us: Christ Church, (Holy) Trinity, All Saints, All Souls, Holy Innocents, Good Samaritan, and others, many of which are variations on the Savior's Name, such as Good Shepherd, Emmanuel, and Redeemer. All these are names of the Deity or of human persons.

There are also churches named after events—such as the Transfiguration—in the lives of the Holy Family, a practice more typical of Roman Catholicism, and a few named after places in the Holy Land—such as Calvary—though this practice is more common with other Protestant denominations.

The writer makes no pretense of having made an exhaustive study of this fascinating subject, but suggests that there is a definite pattern of nomenclature, perhaps hardly surprising in a denomination that cherishes tradition so dearly.

Abstract Exception

It will not take any reader of *PACIFIC CHURCHMAN* long to think of a notable exception to this pattern, in our own Grace Cathedral. Why has this one abstract Christian concept been chosen to be so favored? Because of its central importance to our beliefs? I think not.

Somebody will probably write and tell me of a Patience Church or a Chapel of Charity in Boondocksville, Tenn. or Hicktown, Wyo., but I doubt whether such a name has ever been given to a cathedral church.

Some Californians may, however, know another famous Grace Church, the third of its name to be built on the same site in Jamaica, Long Island. They may guess, as I do, that this church—the first organized in what is now the Diocese of Long Island—had a definite influence in church nomenclature. But this doesn't answer the implied question: why Grace Church? A recent correspondent of the London Times suggests an answer.

Gracechurch Street

Londoners are familiar with the Financial District's Fenchurch St. and Gracechurch St. These names are no longer associated with churches any more than the Haymarket is associated with a place to buy and sell fodder; they are just names, and no Grace Church is to be found, any more than a Fen Church. But there used to be a church at the intersection of these streets: St. Benet's, Gracechurch St.

Why Gracechurch Street? Well, there had been a thriving herb market in the

neighborhood, and St. Benet's was popularly known as the "Grass Church" in the reign of Elizabeth I. The verbal corruption (and spiritual elevation?) to Grace Church need not surprise us; a good example of the reverse process of degradation is that to describe the garish souvenirs peddled to the holiday crowds. St. Audrey's fair gave us the epithet "tawdry."

Thomas Colgan, first Rector of Grace Church, Jamaica, had originally been sent out to the colonies by the Society for the Propagation of the Gospel to work among the Mohawk Indians. Before his departure he had survived the test of preaching a sermon at St. Bartholomew-by-the-Exchange, within a stone's throw of St. Benet's.

Fund Raising

On being appointed to Jamaica, the new rector found his congregation was having to worship in the Court House, having been turned out of the Old Stone Church which they had previously shared with the Presbyterians. By dint of the rector's efforts, the church was soon begun, and the following year Colgan wrote on behalf of "... our Poor, Infant Church in this Remote part of the world..." to the vestry of St. Benet's, the Grace Church, asking them to contribute a church bell to their colonial namesakes.

Communications were slow, and vestry decisions were even more tortuous: it was more than two years later that the Parish Clerk of St. Benet's recorded that the matter was left "for farther consideration."

The colonists were more patient with English failings than those of the following generation. They waited eleven more years without a bell, and then raised the money by means of ... a public lottery! (Yes, there are plenty of "traditional" precedents we choose *not* to follow in these enlightened days of sacrificial giving.)

Looking back, it seems a happy accident that Grass Church became Grace Church. We do not know whether St. Benet's was ever thatched with reeds (or "grass") but it is a pleasant irony of fate that our first reinforced-concrete cathedral should owe its name to so flimsy-sounding a structure as London's "Grasse Church of Herbe market."

Mrs. Pike Is Speaker

Mrs. James A. Pike was guest and speaker at a meeting of the Episcopal Churchwomen of St. Paul's Church, San Rafael, on February 8. After her talk tea was served by the Committee under the chairmanship of Mrs. John Prescott.

MENLO PARK CHURCH PLANS DAY SCHOOL

Announcement has been made by the Rector, Wardens and Vestry of Holy Trinity Church, Menlo Park, that an Episcopal Parish Day School will open there on September 11, 1961, for Kindergarten and First Grade classes. According to the Rev. John R. Wyatt, Rector of the Church, the School will add one grade each year through the Sixth Grade. Enrollment preference will be given to parishioners, but enrollment is not limited to those affiliated with the Episcopal Church, Fr. Wyatt hastened to add.

According to its brochure, the purpose of this Parish Day School is to help each child make his Christian Faith in God the unifying force which relates him to his Church, his home, his school, his community, and his world. "It will strive to develop to the greatest extent possible for each pupil, those basic academic skills and habits which are essential, as well as an understanding of his proper relationship to God and his fellow man."

Tuition has been established at \$400 per year for First Grade, and \$300 for Kindergarten. A 25 per cent discount will be allowed for additional members of the same family; and a limited number of half scholarships is available. Anyone interested may make inquiry through the Rector of the Church.

'Send Address Changes', Circulation Dept. Asks

Mrs. Patricia Wortner, Circulation Manager, *Pacific Churchman*, has asked that subscribers who have moved or are about to move, advise her at once of their change of address. She reports that every month she receives from the Postoffice a number of addresses cut from an issue of *Pacific Churchman* with the old address marked out and the correct address listed. This means that the subscriber has not received that issue of the magazine, and her office is required to pay five cents for each such change returned.

Mrs. Wortner also reports that she receives numerous complaints of non-receipt of *Pacific Churchman*, and nearly always finds that it is because the subscribers have not sent in address changes.

If possible, address changes should be mailed six weeks ahead of a move.

Mrs. Wortner may be addressed at the *Pacific Churchman* office, 1055 Taylor Street, San Francisco 8.



The Rev. Kenneth Cleator, vicar of St. Francis Church, Novato, prepares to make the phrase "sky pilot" a reality, as he receives final emergency instructions from Major Philip Coady at Hamilton Air Force Base prior to a T-33 Jet Orientation Flight. Since more than half of the Rev. Mr. Cleator's congregation at the Novato Church is stationed at the Air Force Base, the 450 mile-an-hour jet flight gave the diocesan priest the opportunity better to understand the mission of the Air Defense Command and the duties of the members of his congregation. A minister's parish calling is not always as exciting as this, according to the Rev. Mr. Cleator.

Mrs. Robert Rodenmayer Leaves Diocesan Post

The Rev. Canon Trevor Hoy, Director of Education for the Diocese of California, has announced that Mrs. Robert Rodenmayer has completed two years of faithful leadership in the Church School Section of the Division of Parish Education, and is to be succeeded by Miss Mary Alice Naden, assistant professor of Christian Education at St. Margaret's House. This section conducted a special training workshop for consultants at St. Clement's Church, Berkeley, on March 4. The training is to equip key teachers to meet weekly with teaching teams, as it has been found that general teacher training sessions are not sufficient.

The Church School Section is also planning a service of offerings for the Lenten Project to be held at Grace Cathedral on Saturday, April 15. Miss Maria Antonieta Hernandez, the Director of the Woman's Training Center in Mexico City, will be the speaker. During April, many parishes and missions will enjoy the program of a group of students from Puerto Rico who comprise a "steeldrum" band. Some opportunities are still open for churches who would like to have this band for a local program. The Department of Education is making the arrangements.

Seabury-Western to Offer M.C.E. Degree Program

A new Academic Program leading to a Master of Arts degree in Christian Education has been announced by the Very Rev. Charles U. Harris, Dean and President of Seabury-Western Theological Seminary. This will make Seabury-Western the first Episcopal Seminary to establish a degree program in Christian Education, and for the first time in its history, the Seminary will also begin admitting women for regular accredited study.

Dean Harris said that the announcement marks a growing conception of a Seminary as a "center of theological inquiry."

"Although the Seminary's primary function is, and will continue to be, the training of men for the sacred ministry, it also has facilities for and the responsibility of training lay people for other areas of Church work," he continued.

Outside observers have noted that Episcopal Seminaries generally have not kept abreast of the broadening of curriculum which has characterized Seminaries of other denominations. Some Bay Area Protestant Seminaries offer Bachelor's degrees in a number of subjects not leading to Ordination, and have great numbers of special students who do not intend to enter the ministry. Seabury-Western's announcement may prove a starting point for similar programs in other Seminaries of the Church.

Excommunication 'Opens' Scarsdale Golf Club

Firm and decisive action by an Episcopal Rector, the Rev. George F. Kempself, Jr., of St. James the Less, Scarsdale, N. Y., has resulted in announcement by the Scarsdale Golf Club that the club is now open to any guests its members may wish to bring there.

President of the Golf Club, Mr. Charles S. McAllister, has sent letters to the 750 members' families stating: "Any member of this Club may use the facilities of the Club to entertain guests and friends of his own choosing."

The Club's restrictive policy came to light when it was announced that a Club Committee had informed a local debutante that she would not be allowed to bring a young man of Jewish background as her escort to a December debutante ball. The young man, while of a Jewish family, is a communicant of the Church of St. James the Less; and the Rev. Mr. Kempself served notice from his pulpit that those parishioners who had acquiesced in the Club Committee's rejection of the young man would not be welcome at Holy Communion until they had worked out their peace with God in the matter. The Rev. Mr. Kempself was supported in his action, which won nationwide attention, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church. He was also warmly supported by members of his own parish.

Two Walnut Creek Church Leaders Wed

Two lay leaders at St. Paul's Church, Walnut Creek, were united in marriage at the New Year's Day Service of Holy Communion. They were Mrs. Eleanor Taylor, Director of Christian Education of the Walnut Creek parish, and Mr. William H. Platt, a member of the Vestry of St. Paul's.

The wedding was performed by the Rev. Robert Rodenmayer, Professor of Pastoral Theology at Church Divinity School of the Pacific. The service was unusual in that it was performed following the Offertory, and included a sermon on Holy Matrimony by Dr. Rodenmayer.

The new Mrs. Platt is a graduate of St. Margaret's House, and has been Director of Christian Education for the past three years at St. Paul's. Mr. Platt is vice-president of the Brotherhood of St. Andrew in the Walnut Creek Parish.

Following the wedding, the couple left on a wedding trip to Detroit, during which they attended the National Council Meeting of the Brotherhood of St. Andrew.

LIVE to LEARN . . . *A column devoted to the task of education*

By the Rev. Canon Trevor A. Hoy

The Small Church School

One of the themes of the January conference of the Provincial Department of Christian Education, held at the School of the Prophets, was the small Church School. The Rev. William Coulter and the Rev. Maxwell Brown were consultants from the National Council who assisted us in our inquiry into the special needs of the small Church School.

One of our first difficulties was to determine exactly what we meant by a small Church School, and no neat description was found. In general, however, it would appear that the School of less than 50 students, in which three or more grades were grouped together and which seemed to have a limited prospect of growing, was a small Church School. Over 30 per cent of the congregations of the Episcopal Church are in this category.

As is so often the case, members of the conference wished to find some practical solution to their curriculum and to know how they might adjust their classes and adopt materials. But before such questions could be dealt with, it was necessary for us to spend some time taking a look at the actual situation in a mission, and some of the members of the conference called on one of the vicars present, attempting to assist him. The interesting thing was that those who had been most anxious to find quick answers and gimmicks soon recognized that the heart of the problem was the definition of our task. What are we really trying to do?

As we looked further into this question, it became evident that the small Church School has many advantages. It is very often more stable in its leadership and personal relationships are deeper and more enduring. There is a point, however, below which it is probably best recognized that the "school" becomes a situation where the traditional patterns of Sunday morning study should not be followed. Indeed, some of the best education might be done by the teachers in their relation to the young people throughout the week. Useful resources of the small Church School for its educational task are described in a bulletin published by our National Council's Department, for which subscriptions cost \$2 annually. Our Diocese has responded widely to this service.

The small Church School most often is found in the small church, but this is not always the case. A Cathedral may have a small Church School and in some parishes

there is a large Church School at 9:15 and a small one at 11 o'clock with a different staff. Our difficulties sometimes begin with trying to compare these two programs and assuming that all the things that are going on in the larger schools must be imitated on a smaller scale. While the teacher in the small Church School may have to deal with a broader spectrum of ability, interest, and age level, he may have fewer children to care for and may be able to follow them for several years. Certainly such a teacher is thrown upon his own resources in preparing a lesson plan and finding materials which meet the needs of his particular class. He is not as likely, therefore, to fall into the trap of thinking that these things can be ready made. It is likely, then, that the teacher who feels handicapped in a small Church School situation may not only be doing a far better job than he realizes, but may have learned some of the skills of teaching which are not easily developed in the hustle and bustle and changing membership of a suburban parish.

It would be helpful if information or questions about the development of a successful "small school" curriculum in our diocese was transmitted to the Department's Church School Section, under the newly appointed chairman, Miss Alice Naden. Indeed, we have a responsibility for sharing what we are doing on this frontier of learning with others so that we can profit by the wide and imaginative efforts that are being made, and can thus eliminate unnecessary trial and error, or duplication.

BISHOP BAYNE SPEAKS OF 'WORLD REVOLUTION'

Church schools are in business to prepare their students for participation in today's world revolution, according to the Rt. Rev. Stephen F. Bayne, Jr., of London, Executive Officer of the Anglican Communion.

Bishop Bayne, speaking to a meeting of 500 Episcopal school leaders at the first national conference in Washington, D. C., in November, scorned attitudes that "seek refuge in the safety of the past and fail to face the present world revolution". He demanded depth and greatness in school worship, decried "romantic fluff", and urged "social adjustment plus a creative maladjustment or divine discontent."

The significant and unique function of the Church School, Bishop Bayne said, is to bear Christian witness, to be "the salt and the leaven". The School must prepare for the present, not the past, by operating in today's revolution, he said.

"It is a revolution in social and political organization, economic structure, government, international affairs," Bishop Bayne continued. "To people emerging from tribalism and primitive society and leapfrogging a thousand years into the 1960's, there is a need for everything, except the hunger for what they have not had—the hunger for plenty and dignity, a place in the world. This vacuum is the most potent fact of the revolution, and it is to that vacuum that the West, the school, must speak. The job of the American school is to train youth for that. To call it the space age is a dangerous phrase, because it may disguise exactly the heart of the problem."



Shown at the mid-winter dedication of the new \$60,000 Parish Hall at Holy Innocents' Church, Corte Madera, are Bishop Shires, right center; and the Rev. Tod W. Ewald, Rector of the Church. According to Fr. Ewald, the new building, which has been under construction since last summer, will double the capacity of the parish in tending to the educational needs of its people. The dedication took place in connection with a joint Confirmation of the Convocation of Marin, also held at Holy Innocents'.

—Ken Molino photo



Bishop Edmund K. Sherrill of Central Brazil is shown meeting with Takasi Simizu, of Sao Palo, only Brazilian candidate for the ministry currently studying in the United States. He is a senior at C.D.S.P., and is joined in the picture by the Rev. Dr. Massey H. Shepherd, Jr., (right) professor of liturgics at C.D.S.P. and a former teacher of Bishop Sherrill's at Episcopal Theological School in Cambridge.

'Modern, Yet Medieval' Building Will House National Headquarters of Episcopal Church

A modern design with a "medieval effect" will appear in the new national headquarters of the Protestant Episcopal Church, scheduled for early construction in mid-town Manhattan. Final plans for the 12-story National Council Building, to be located on the northwest corner of 2nd Avenue and East 43rd Street, have now been approved by the Council's Committee on Housing, according to its chairman, the Rt. Rev. Frederick J. Warnecke, D.D., Bishop of Bethlehem (Pennsylvania). According to Bishop Warnecke the new structure should be ready for occupancy late in 1962. Total cost of the project is estimated at \$4,917,400.00.

Built entirely for the use of the Church and its related agencies, the new edifice will replace five buildings which now contain 71 apartments and 7 stores. It will have the effect of bringing together under one roof, all the operations of the National Council of the Church, now located at three locations in New York City and Greenwich, Conn. The building will provide working space for some 300 officers and staff employed by the National Council, and will make available 101,680 square feet of usable space, as compared to 57,829 square feet now available. In addition to office space for all National Council departments, there will also be an apartment for the

Presiding Bishop of the Church.

The structure will house the Executive, Christian Education, Christian Social Relations, Finance, Home, Overseas, and Promotion Departments; the general divisions of laymen's work and of women's work; the units of church vocations, administration services and processing; the Seabury Press, publishing house of the church; six cooperating agencies; libraries, conference rooms, auditorium, projection room, chapel and sacristy, sickrooms, lunchrooms, and lounge; and shipping and storage facilities.

Canon Frederick Graves Carves Carmel Nativity Figures

A set of 12-inch figures for the Nativity Scene have been carved by the Rev. Canon Frederick Graves, retired Priest of Hollister, and were seen at the children's Christmas Evensong at All Saints' Church, Carmel, for the first time this year.

The figures of the three shepherds were designed to represent the three ages of man; youth, middle age and old age. The figures of the kings represented three races of man; Oriental, Caucasian, and Negro.

Canon Graves has done carving for many Episcopal Churches in the Diocese of California.

Bishop of Brazil Is Diocesan Visitor

Recent visitor to the Diocese of California was the Rt. Rev. Edmund K. Sherrill, Missionary Bishop of the District of Central Brazil, and son of the former Presiding Bishop of the Protestant Episcopal Church. While here, he visited the Seminary, preached in the Seminary Chapel, and later spoke informally at a meeting sponsored by the Overseas Missionary Society. He also spoke at meetings or services in a number of Churches in the Diocese, including St. John's, Oakland; St. Paul's, San Rafael; St. Mary the Virgin, San Francisco; All Saints', San Leandro; St. Philip's and Trinity, San Jose; St. Mark's, Santa Clara, and Calvary, Santa Cruz. He also spoke to the Episcopal Churchwomen's group at St. Barnabas, Antioch.

In speaking through the Diocese, Bishop Sherrill also showed, on several occasions, a movie recently released by the National Council. The movie concerns the work of the Church in Brazil.

Canterbury Club Formed By MPC Collegians

Episcopal students and their friends who attend Monterey Peninsula College have formed a Canterbury Club at St. Mary's-by-the-Sea, Pacific Grove, which is now meeting twice a month at 11:00 a.m. on Sundays under the direction of the rector, the Rev. Harvey Buck. The Rev. Mr. Buck reports that students from all over the Monterey Peninsula area are interested in the new project.

Candlelight Carol Sing At St. Mark's, Palo Alto

Annual Carol-sing by Candlelight and reading of the Nine Lessons of Christmas was held on Sunday, December 18, at St. Mark's Church, Palo Alto. Music was provided by the Junior Choir, and included many old Christmas favorites for choir and congregation together.

The Rev. Canon Edwin E. West is Rector of the Parish. The Parish also held its annual Epiphany Feast of Lights on Sunday, January 8.

Menlo Park Presbyterians Visit Carmel Church

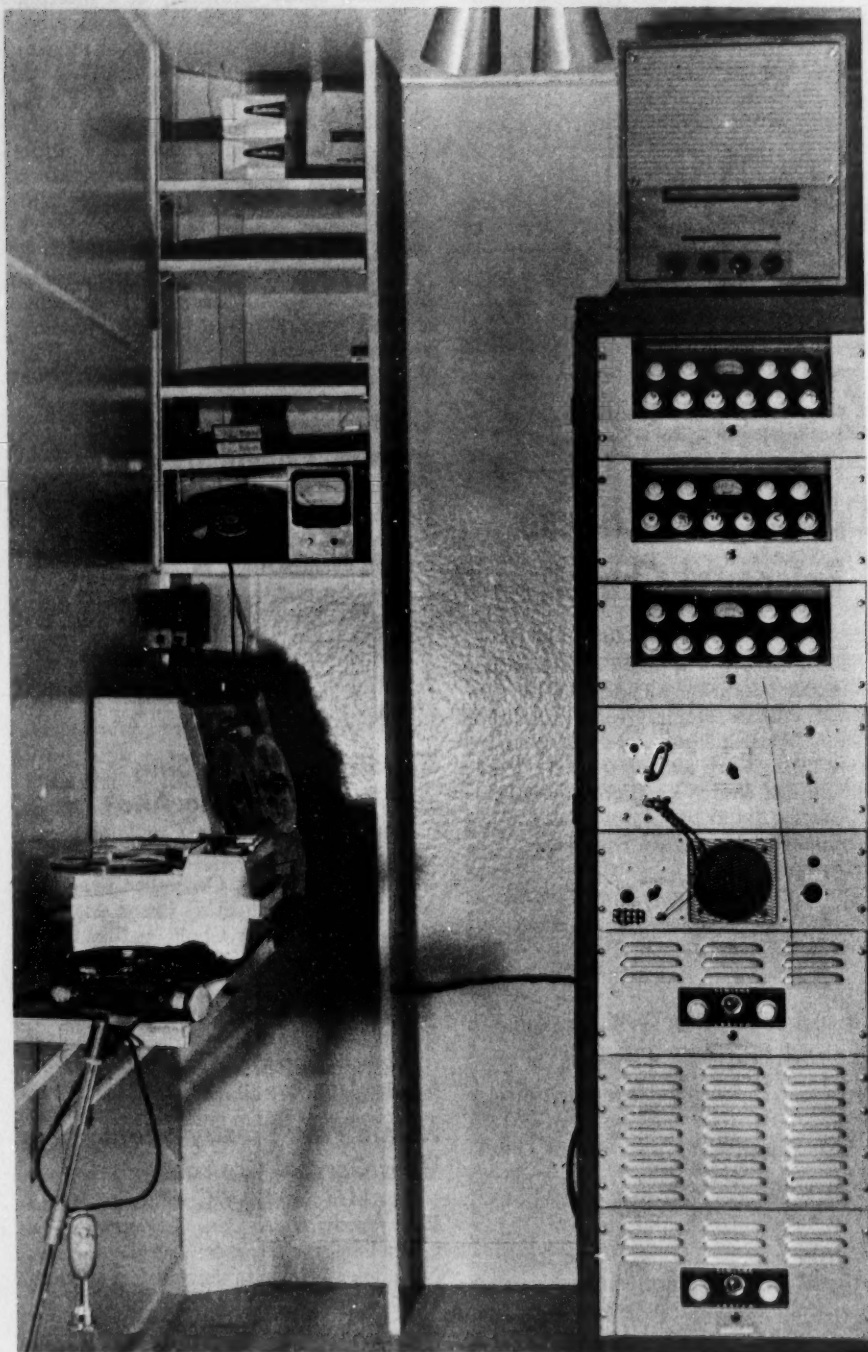
The Men and Boys' Choir from Menlo Park Presbyterian Church journeyed to Carmel on the First Sunday in Advent, November 27, where they sang at services of All Saints' Episcopal Church. The Carmel Parish was observing the First Sunday in Advent as a special day for men and boys of the Parish. Mr. Robert Quade is organist-choirmaster in the Menlo Park Church; and the Rev. David Hill is Rector of the Carmel Parish.

Engineer Writes of Cathedral Sound System; Live Broadcast Puts Equipment to Test

By Harold W. Petersen

December 4th services held in Grace Cathedral were of wide public interest and national in scope requiring greater than

normal use of the Cathedral Sound system. The 11 o'clock service devoted its sermon time to Dr. Eugene Carson Blake, stated clerk of the National Council of Churches



A corner of the sound booth in Grace Cathedral shows the complicated equipment now installed to make possible high fidelity recording and broadcasting of the Cathedral's services. The services are broadcast "live" each week over the facilities of Radio Station KPEN.

General Assembly. This service was broadcast LIVE over KPEN, local FM station, and was simultaneously recorded by our local Council of Churches for rebroadcast later over radio station KNBC. The service was also kinescoped by the National Broadcasting Company.

In the afternoon beginning at 3 o'clock a special service was held at which the Rev. Billy Graham addressed an assembly of men congregated in Grace Cathedral. The afternoon service was recorded by radio station KEAR for rebroadcasting at a more convenient time.

Normal use of the sound system is to provide audio amplification of speech and music for the benefit of the congregation within the Cathedral itself and in addition feed a telephone line to radio station KPEN from which the regular 11 o'clock service is broadcast. High quality Radio-TV microphones of the pressure type are used in the choir and sanctuary for voice pickup. Microphone lines from 16 receptacles are brought into the control room located behind the choir stalls off the north ambulatory where the audio sound is channeled into 28 speaker units distributed to cover the nave, great choir, sanctuary and Chapel of Grace. The power output to reproduce the sound totals 100 watts, however, only about a tenth of it is used for adequate sound volume. Reserve power is needed to prevent distortion under peak load conditions. Radio and recording outlets are controlled separately using only 6 milliwatts of power restricted by the communications industry for distortion-free transmission.

The control panel is the nerve center of the entire system. The sound quality is monitored here through a separate speaker-amplifier unit and a special volume-unit meter is used to observe the decibel output being fed to the radio and recording terminals. By an ingenious assembly of concealed mirrors built into the panel wall, the observer is able to coordinate the microphone "mixing" technique required to operate the sound system.

A recent innovation was the repositioning of the choir microphones which were formerly suspended from wires strung across the chancel. A single microphone boom installed high above the choir now supports two directional microphones angled 90 degrees from each other. An intensity difference is impressed upon the diaphragms producing a spatial sound effect. While this technique has for its primary purpose stereophonic recording, widely used in Europe and gradually coming into use in the United States, a noticeable improvement has been reported from radio listeners as well as members of the congregation. A second boom supports a third microphone to pro-

(Continued on page 17)

NEW CATHEDRAL DRIVE POSTER DISTRIBUTED

Contributions to the fund for the completion of Grace Cathedral have now reached a total in excess of 2,050,000 dollars, it has been announced by Mr. W. W. Crocker, Chairman of the Grace Cathedral Golden Anniversary Committee. Mr. Crocker has stated "the interest in Grace Cathedral completion throughout the entire community is most inspiring. Representatives of all facets of community life are generously contributing to the Cathedral construction. This wide recognition of Grace Cathedral as a community institution of cultural and civic, as well as religious significance is most gratifying to our committee."

Mr. Crocker also announced that the beautiful new Grace Cathedral poster, designed and painted by Louis Macouillard, San Francisco artist, has now been distributed throughout the city and the Diocese. In commenting on this poster Bishop Pike said, "This poster is another evidence that San Francisco is truly joining the great cathedral cities of the world. All the great cathedrals of the western world are graphically presented in poster form. We are especially pleased that this item in our full cathedral program is so handsomely executed. We believe that this is the first such poster representing any of the symbolic and beautiful structures or views of San Francisco."

Mr. Crocker has also announced that architect's designs and construction plans are on such schedule that ground breaking for full construction activities can take place in mid-1961. Three million dollars are required to complete the structure of the Cathedral, and the Golden Anniversary Committee has indicated that it will continue its activities until this goal is completely reached.

ENGINEER WRITES OF CATHEDRAL SOUND SYSTEM

(Continued from page 16)

duce a better over-all balance of the choir voices. Provision was made when the sound system was installed approximately 5 years ago, through the engineering genius of Mr. Harold W. Bonner, for eventual stereophonic reproduction. Future plans for the extension of the sound system into the completed cathedral will make use of this provision to help control the acoustic reverberation in the enlarged structure.

We are grateful to the late Robert Scanlon whose gift to the Cathedral made the installation of the new sound system a living memorial.



The most striking building at Pt. Mugu, California, headquarters of the Pacific Missile Range, will soon be dedicated to the worship of God. The imposing, modernistic, inter-faith Chapel will be dedicated in time for Easter Services. Parts of the Chapel were prefabricated in Washington State, and sent to Pt. Mugu as complete units. The Chapel's chancel provides a Christian Altar as well as a Jewish Ark; organ and choir areas are also provided. The center was designed by Heitschmidt and Thompson, Los Angeles architects.—Official U.S. Navy photo.

Apartheid Policies Blasted by Conference Of Churchmen Meeting in South Africa

A consultation of delegates from eight member bodies of the World Council of Churches meeting in the Union of South Africa has issued a statement saying that they are "united in rejecting all unjust discrimination".

The Conference, which was held December 7-14, was attended by 87 participants who came to discuss the Christian attitude toward race relations. Widely divergent convictions were aired, but the final statement was adopted by 80% of those attending, and appealed "to our Churches and to all Christians to consider every point where they may unite their ministry on behalf of human beings in the spirit of equity".

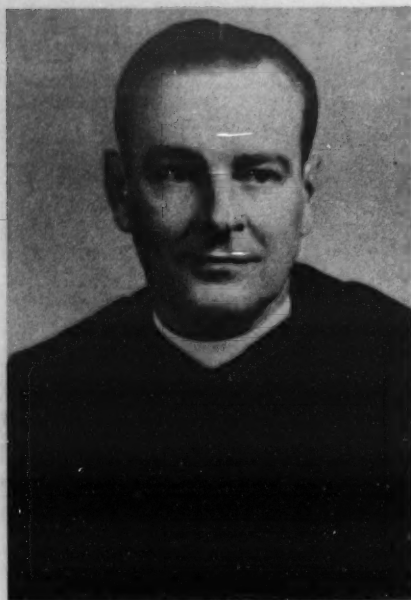
Dissenters from the agreement included the Nederduits Hervormde Kerk (Dutch Reformed Church of Africa) which put out a statement saying "the agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it." The Dutch Reformed Churches of the Cape and Transvaal affirmed their belief in a policy of "differentiation" but did not find the statement incompatible with their views.

Specifically, the statement called for more consultation and communication between various racial groups; a recognition that, while there are no Scriptural grounds

for the prohibition of mixed marriages, "the well-being of the community and pastoral responsibility require that due consideration be given to certain factors which make such marriages inadvisable"; a recognition that migrant labor has produced disintegrating effects on African life; and an admission that no one who believes in Jesus Christ may be excluded from any church on the grounds of his color or race.

Even the Churches which dissociated themselves from all or part of the document expressed appreciation for the opportunity to consult with other churches on complicated problems of race relations in South Africa. The Consultation voted to recommend to the eight member churches in South Africa that "they create at once a South African Conference of the World Council of Churches' Member Churches", to function as an order of study, consultation, and cooperation among the member churches and to cooperate with the World Council and its departments.

United States representatives in the delegation were Dr. Franklin Clark Fry, President of the United Lutheran Church and Chairman of the WCC Central Committee, and Mr. Charles C. Parlin, Methodist layman and prominent New York lawyer.



THE REV. SIDNEY W. GOLDSMITH, JR.

DR. GOLDSMITH VISITS S R MILITARY ACADEMY

The Rev. Canon Sidney W. Goldsmith, Rector and Headmaster of Shattuck School, Faribault, Minn., visited San Rafael Military Academy in January, for the purpose of making an evaluation survey of the School. He had been invited to do so by Bishop Pike and members of the Academy's Board of Directors.

Preliminary results of Dr. Goldsmith's survey were given to the Directors at a meeting in the school's Chapel Auditorium.

Dr. Goldsmith found the physical facilities of the Academy to be in good order and well maintained; he felt that the sports program of the Academy was adequate.

Other comments and suggestions will be contained in a formal report which Dr. Goldsmith will present to the Academy's Board of Directors in the near future.

New Meeting 'Format' For San Leandro Y.P.F.

Once a month evening celebration of the Holy Communion, followed by a discussion group program featuring outstanding speakers will be the format for meetings of the Young People's Fellowship at All Saints Church, San Leandro. The new format was arrived at following preliminary discussions between the Rector, the Rev. John Philip Ashey II, youth advisers and executive committee of the youth group. Members of the youth group will take part in the communion service, and speakers will be chosen who can present topics vitally affecting the young people in their daily lives.

LETTERS TO THE EDITOR...

To the Editor: Sir,

I should like to pose one question to Bishop Pike:

"In view of the past record and the statements of the so-called 'American Civil Liberties Union' concerning Christian beliefs and activities, what is your stand toward this organization, its policies and practices, with respect to the Episcopal Church in general and this diocese (as your area) in particular?"

"I presume you are familiar with this group's organized activity against:

1. the Christmas nativity play in public schools (as seen in both Contra Costa and Marin counties in the past several years and throughout southern California to the extent that one Episcopal Parish established a parochial school just to remove children from this anti-Christian influence.

2. the released time religious education in the public schools as approved by local Catholic, Protestant and Jewish groups (including Episcopalians) to the extent that (in Berkeley) a public hearing had to be set a year or so ago, and

3. any mention of the Diety in the salute to the flag or other observances which have been traditional in this nation founded on Christian principles as well as freedom of worship."

Mrs. Ruth Dixon

Dear Mrs. Dixon:

The Editor has given me the opportunity to reply to your question regarding the American Civil Liberties Union. Let me say, that my attitude toward this organization is, of course, mine alone, and does not represent any kind of official position.

I do not anticipate that the Diocese will be asked to comment either for or against the general activities of the American Civil Liberties Union; although we may find ourselves on one or the other side of a question in which the Union is interested.

While I am not personally a member of the Civil Liberties Union, my predecessor, Bishop Parsons, was for many years its local Chairman, and many of the clergy and laymen of the Diocese belong. At the present time, the Chancellor for Canon Law of the Diocese (a layman) and the Rector of All Saints' Church, Palo Alto, serve on its Board of Directors.

The Civil Liberties Union has a fairly easily stated objective: To defend the American Constitution and its Bill of Rights against all encroachment from whatever source. As they attempt to carry out this objective, they often see

one or the other of the Christian churches, or, on occasion, all Christian churches, as representing a threat to the First Amendment guarantee of separation of Church and State, as they understand it. This position has led them, occasionally, to what I should think are "over scrupulous" positions. I must confess that I have not been entirely in sympathy with their objection to certain points of what has almost become part of American "folk lore"; *i.e.*, the Christmas pageants, carol singing, etc. I find it hard to agree that these things constitute genuine threats to anyone's civil liberties. I have also been consistently against their position in regard to released time education.

On the other hand, the ACLU usually enters a case only after a parent or some interested party has already raised an objection; and the Courts by and large, have decided in favor of ACLU positions—with some notable exceptions, of course. No group, I should think, could expect to be right 100 per cent of the time. The ACLU's activity, generally, is confined to Court tests of various cases in which they are interested. When they have exhausted the legal remedies, they generally consider the matter closed.

It is my feeling that members of the Christian Church in the United States want to operate within the framework of the American Constitution; and that, for this reason, they will generally be sympathetic to the aims of the Union, even when it means that they must, on occasion, oppose that organization for the purpose of testing a point. Should the United States Supreme Court, for instance, ultimately decide that released time education is unconstitutional, I think that it would behoove the Church to accept this decision in good grace. I am sure that, should the Court decide otherwise, the ACLU will then accept the decision in the same way.

It is part of the tradition of freedom to dissent which is guaranteed in the Constitution that groups such as the ACLU will take extreme positions, and be opposed by those who take extreme positions in the other direction. Out of the "synthesis" which happens when two extreme views are in the field, freedom will continue to grow and develop. In short, while I may disagree heartily with certain positions the Union, from time to time, may take, I am grateful to them for their jealous concern for our civil liberties and for the many important contributions they have made toward our freedoms, notably in segregation cases, resistance to police brutality, and the like.

James A. Pike

Kenyon College Announces Fund Drive Completion

President F. Edward Lund of Kenyon College has announced the successful conclusion of their 1.8 million dollar development drive which Kenyon College launched last April. With a long-range development program which has a 10-year goal of about 8 million dollars, the initial phase was undertaken with the idea of satisfying the immediate needs of the College, including a new general Library, an addition to the Science Building, an expansion program for Bexley Hall, the Divinity School of the College, and funds with which to complete the field house and to make necessary building repairs.

THREE-PRONGED SYNTHESIS

(Continued from page 11)

philosophical organization of this real data of the experience of Reality. Yet I assure the reader that I have no simpler, "existential" alternative to propose.

And I find that it calls for considerable ingenuity in preaching to explain the position in the Articles of Religion on the idea that works that come before justification "have the nature of sin." Happily, the Articles do not bind us; they really represent an allergic reaction—and a sound one—of my church in a particular period of history when there were Puritans on the one side and Papists on the other. The positive value of good works done by secularists and people holding all kinds of doctrinal views is obvious. And I believe that God loves them.

As to those who know not Christ, I have become convinced that we cannot make new Christians without making them Jews first. And this means that the message of a Christian talking to secularist Jews is first the proclamation of Judaism. When, for example, one is in Israel, where I had an opportunity some years ago to talk extensively, what is the use of proclaiming Jesus Christ when 80 per cent of the population does not accept the Jewish theological foundation which makes Christ understandable—I might even say *possible*. I have a thesis which (in spite of being a bishop) I may find time someday to develop in full: every Christian heresy has been a denial of our Judaism. About converting Jews, I am now more relaxed; if I can help a Jew be a better Jew, well, that is a day's work. A full understanding of the Jewish tradition as manifested in Jesus Christ can come later.

In short, I don't believe as many things as I believed ten years ago. But I trust that what I do believe, I believe more deeply.

IV

(2) *I am more low church.* As a former Roman Catholic, I am very impressed with the Anglican tradition as preserving the historic episcopate and having as a church direct continuity before, during and after the Reformation. As a matter of historical fact, I still hold this view. In discussions with Roman Catholics, I take my position on the simple historical facts in our favor if we want to argue on the matter of continuity (like St. Paul: "a Jew? . . . circumcised the eighth day!"). But I don't care so much about this any more when it comes to relationship to fellow Protestants. Each group which broke away had a conviction. I have come to the conclusion that in the case of almost every schism, the *point* at the time of the breakaway was a valid point. How else do we explain the *power* that enabled the breakaway from what they were? The fact that sometimes in the end the baby was thrown out with the bath water still doesn't mean that the *point* wasn't right. John Wesley for example was concerned that there was no weekly communion in the Church of England. He was *so* right. The fact that the Methodists generally don't have it and the Episcopalians now do does not invalidate the basis of the original approach of those first called "sacramentarians," later called Methodists. The fact is that many Methodists believe that Wesley was right, and this is in our time a point of possible reunion.

Now I see it this way: We have a glorious tradition in our church; I value it and as one of its bishops I try to make the most of it. But actually what we have is to me only something to be shared, to the degree that it is good. I am very aware of those things to which the groups separated from us witness. Looking at stewardship statistics and comparative missionary statistics, I keep telling my diocese that we may have the "apostolic succession" but *they* have the "apostolic success." The "coming great church" (to use Canon Theodore Wedel's fine phrase) will preserve what is good in our tradition, including the historic succession of bishops (as in fact is the case in the Church of South India—and will be in the promising plans for North India, Pakistan and Ceylon). But the values and emphases of the other traditions will come in too—and this is all provided in these plans to which I have adverted.

I feel no imperialism about the role of the episcopate. In the history of the Anglican communion this has changed: in this country we moved clearly from a monarchical episcopate to a constitutional episcopate (and most parts of the Anglican communion have followed suit). And from my personal experience as a bishop, I can say it is better this way

(for example, if you make a wrong decision, you have others with whom to share the blame). I have gotten so accustomed to this limited authority that I don't know how I could stand to be a Methodist or Roman Catholic bishop, with all his authority. To further disperse authority in my own diocese I have formed presbyteries, because Presbyterians *have* something in this regard, and I have tried to make the most of the congregationalist and presbyterian elements of our existing polity—largely, I suppose, from a selfish reason: to save my soul—though a bishop.

"Low church" means that particular forms of the church should not be given final status. I am in accord with this view. I believe that the Holy Table is not an Episcopal table but the Lord's Table. I have told my pastors that they can announce that adult communicants of other communions who agree that God in Christ really acts in the sacrament (as most of the principal traditions really affirm) and who (like Episcopalians also should) repent of their sins, may be admitted to Holy Communion. As to church unity, I am impatient with the snail-like progress on the national level in discussions of various joint committees. Hence I have tried to make every breakthrough I could, in affiliation, in relationship (such as extending our orders to a Methodist who is the chaplain of Mills College—he's still a good Methodist). Some people in my own church and some outside (there are "denominational guardians" outside the Episcopal Church too) don't like this ecumenicity. I shall go on doing the best I can to affirm the fact that all baptized Christians who believe in Jesus Christ as Lord and Savior are members of the holy catholic church; and if our national bodies can't grasp this fact, we will still do our best in the diocese of California to operate on that principle.

V

I am "low church" too in the sense that I believe that the gospel precedes the church. The church is only possible because of the gospel. The gospel is the recitation of the *kerygma*, the proclamation of the mighty acts of God. The church is always under its judgment. But the church is not under the judgment of the Bible finally, because the Bible is the work of members of the church, and didn't get gathered except as members of the church finally gathered it. Abraham did not arrive in the Holy Land with a copy of Genesis: he's "written up" in it. St. Paul didn't go around the Mediterranean distributing pocket testaments: it wasn't written yet—and he didn't even write his letters until he had

(Please turn page)

left the place where he had already preached the gospel. The church was centered around the truth of the gospel, but the Bible came along as a sort of *Reader's Digest* anthology. If the Bible is not important as a primary test, it is, to use a lawyer's phrase, "the best evidence." But the *kerygma* is, was and shall be primary; if the churches could see that, they would find that they could merge their various good elements of tradition and polity and not lose a thing—not a thing—of ultimate importance.

This to me is to be evangelical, not, as is too often thought in America, to be against ceremonies, against vestments, against bishops. The Lutheran Church of the Scandinavian countries is certainly evangelical enough in doctrine, yet they have vestments, ceremonies and bishops. American Protestants often overlook this fact. To me, "low church," in the sense of evangelical, is to believe that the church is beyond any particular national churches, beyond particular denominations, beyond particular forms and traditions, beyond particular doctrinal formulations. This is where in the last ten years I have come to stand, as long and painful as the transition has been for me.

VI

(3) *I am more high church.* I have come, through my years of interest in the psychosomatic health of individuals and my interest in depth psychology, to realize that the whole man must be dealt with. A minister's reading prayers at people (and saying his own Amen)* and preaching at them is not reaching the whole man. I believe that sound liturgy and ceremonial provides paths into the unconscious by which to involve the whole man. I don't believe that we need any new devices, any psychological tricks, to accomplish this: the Lord was open to "treasures new and old." In the 2,000 years of Christian history there are many things which speak to the whole man; we should use them. We should use all that will stir the religious—i.e., "poetic"—imagination.

We shouldn't use many ceremonies (they don't "carry" if overused), but the ones we do use should be big and bold. I believe that lay people should be involved in participation—bodily—in the service. I believe that people should catch a sense of glory in worship and be given avenues for sensing the glory of God. The church shouldn't be just a "meeting house" or "auditorium" (which, etymologically, as-

sumes that everything should go in through the ears). I want laymen involved in reading lessons (Jesus did; see Luke 4). They should bring forward oblations as the offering of their lives—bread and wine (not grape juice, I might add: Jesus never drank that). I believe there should be a real movement (with processional torches, if they are available) in the proclaiming of the gospel for the day. The service of the Word, basic as it is (it is *synaxis*: the synagogue service at which Jesus worshipped), should not look just the same as the Holy Meal.

Also, I am at one with the biblical and total church tradition (except for relatively recent Protestant aberrations) which provides the Holy Meal in weekly Sunday worship. I believe that the liturgical movement as it has manifested itself in the Roman Catholic Church, the Lutheran Church, and the Anglican Church is getting to the real point in regard to the involvement of people. For instance, at our cathedral church, I have arranged for a full service of the Word and Sacrament (following the Prayer Book explicitly) with Morning Prayer and Holy Communion every Sunday at the main service. Further, we are moving toward this arrangement in our 50 missions (though I have asked the vicars to "temper the wind to the shorn lamb").

I am perfectly happy to dress as I should look at the various levels of churchmanship in the diocese. Anything from cope and mitre to simple linen rochet and stole is all right in the effort to communicate to the people the sense of tradition and the continuity of images which can reach their unconscious minds.

VII

Pragmatic? Yes. If that question is asked, I can add the word *totally*—as to means. On the other hand, *not* pragmatic as to the end to be achieved: involvement of the people as whole persons (not just as minds) in the experience of relationship in the Christian community and with God.

And though I hope I'm not prelatical, I do believe in the experience through most of the centuries and at present in 90 per cent of the whole Christian church of a *pastor parvorum*. I try to be a good pastor to my 150 clergy families. I do not see a similar officer for the churches not having bishops. There is something existential about this that makes me feel that there has been a divine wisdom in the continuity of the episcopate—not only for pastoral reasons but also in terms of a witness to the fact that the church is a *body*, not simply a committee of like-thinking people.

My own existential experience as a bishop makes me value the episcopate—not

in terms which exclude from the holy catholic church those without this particular note of the continuous church but rather as indicating that there is "something to this," difficult as it is to define. When some of my fellow churchmen try to put this conviction in exclusivist terms, I rebel. But I also rebel when others seem to think that we can have a unified church without it. This is not simply a matter of trying to save my job. No one who has served in a bishopric really wants to be in it fundamentally; he generally feels he is "caught." If valuing the episcopate in this existential way is "high church," then I am a high churchman. I just know that there is something different about the relationship I have to my job and to my mission and to my clergy than a transferrable and reelectable executive secretary has. That's why I cannot go along with the *de bene esse* view of the episcopate any more than I can go along with the *de esse* view. I will settle for the more recent definition: *de plene esse*, that is, "for the fullness of the church."

Maybe ten years from now I will find all that I have written herein (and this is one reason I did not really want very much to write it) is far from the best possible statement. But this is where I am now:

(1) I am more broad church, that is, I know less than I used to think I knew; I have become in a measure a "liberal" in theology. (2) I am more low church, in that I cannot view divided and particular denominations as paramount in terms of the end-view of Christ's church, and I do regard the gospel as the all-important and as the *only final* thing. And (3) I am more high church, in that I more value the forms of the continuous life of the catholic church as best meeting the needs of people and best expressing the unity of Christ's church. These forms include liturgical expression and the episcopate.

Various readers may find that it is undesirable that I value one or another of these things. But at least I've moved in these last ten years. And thus I will be unembarrassed if in a similar baring of the soul demanded by The Christian Century ten years from now I seem to be somewhere else. I hope that by that time I can still say that God—and God only—is final and that all else is in greater or lesser degree tentative. Or to sum up in another way: you cannot enclose God ("broad"); you cannot narrow the church by a given tradition within it ("low"); you need every resource from the tradition to manifest God and his meaning for us, including the abiding and continuing structures of the visible church ("high"). Multiple-schizophrenia? That's one explanation, but there is another: perhaps *this* trinity is a measure of the truth—at least for our times.

* I preach a good deal at Protestant services outside my own communion, and I am always irritated beyond measure to find the preacher taking the Amen himself. Even in this small regard, the people are denied their part—or don't want to take their part. If they won't say it, why should he say it?

CLERICAL COLLAR IS ANGLICAN, NOT ROMAN

The clerical collar, despite some efforts to have it represent "the yoke of the Lord," is merely an advertisement or public notice.

As Henry Dolan points out in *The Episcopalian*, the clerical collar is a very practical device. It enables clergymen to be singled out when needed in emergency, such as an accident. It is not unusual, he adds, to hear some despairing soul call out to a perfectly strange priest passing by on a city street.

The clerical collar, as worn today, probably developed in the Anglican Church in the late 19th century, and is not, as many believe, of Roman Catholic origin, Mr. Dolan says, in the January issue.

A wide white linen collar, standing out horizontally, or curving upward and out, came into style generally about 1550. About 75 years later it was modified to fall downward over the shoulders, and was secured in front by a white stock. Appropriately called a "falling band" the collar remained.

As simplicity came into vogue for male attire in the 19th century falling bands gave way to two rectangular strips called "Geneva Bands." Their use was restricted to legal, clerical and academic dress. The white stock, by a similar process, became the clerical collar as we know it.

Young Churchman Named To 'Model Legislature'

Shelden Merchant, young paragon at St. Peter's Church, San Francisco, was one of eleven boys and girls from George Washington High School to attend the 13th Model Legislature held in Sacramento on February 3, 4 and 5. All of the young people who attended from Washington High School were members of Park Presidio Y.M.C.A.



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CARE OF ALL THE CHURCHES

(Continued from inside cover)

Francisco Clericus, the results of Canon Shaw's hard labors were apparent in that Resolution and in the factors which brought it about. While I am sure that he would be the first to protest that he could not have succeeded without the cooperation of Dr. Herbert Ward, Chairman of his Department, and the many fine lay and clergy members of that Department, this fact should not detract in the slightest from the credit which is due to Canon Shaw for the leadership which he alone could have given.

As I said to the Congregation at Trinity Church on the occasion of his Installation (incidentally—this is another story—the lights in the church went out in the middle of the service; one of the most exciting Installations we have had, or ever hope to have, I might add) there is a real appropriateness in Canon Shaw's acceptance of the particular Call to Trinity Church. Trinity stands very much at a cross-roads; and its future history will depend upon its own

concept of stewardship, as it attempts "to give itself" to the rapidly changing neighborhood in which it is located. I cannot think of anyone who would be more apt to give the time and leadership which will be needed to Trinity in these difficult years to come; and Canon Shaw becomes "The Reverend Mister" Shaw, and Rector of Trinity Church, with the blessings not only of both of his Bishops, but of the entire Diocesan Staff with whom he has worked for the past several years.

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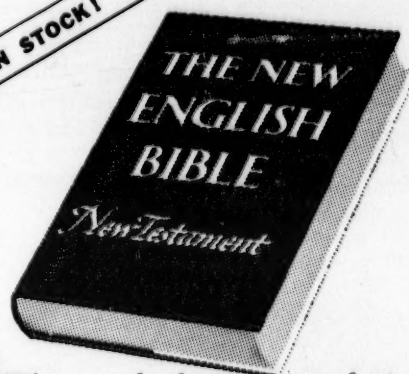
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San Leandro Church Forms New Youth Choir

Initial meeting of a High School Youth Choir was held in early February at All Saints Church, San Leandro. Sufficient interest was shown to allow the permanent formation of a group which will sing at the 9:15 Family Service each Sunday, along with the present Junior Choir of the Church. Both groups will meet and rehearse separately under the direction of Mrs. John Comer. Rector of the church is the Rev. John Phillip Ashby II.

USN Academy Middie Addresses SRMA Students

Cadets at San Rafael Military Academy this week welcomed back an ex-cadet. Midshipman James S. Ibach, U.S. Naval Academy class of 1961 addressed the local cadets in assembly and showed a colored film of life at Annapolis. After the film Ibach, 21, son of Commander and Mrs. Roy A. Ibach of Mill Valley, answered questions about a midshipman's life at Annapolis.

Ibach graduated from San Rafael Military Academy in the class of 1956. He was senior Cadet Captain at the local academy and attained a B+ grade average. He was a member of the basketball and baseball squads.

At Annapolis young Ibach is a member of the sailing squadron, the choir and the concert band in which he plays the saxophone.

"The new building program at San Rafael Military Academy certainly is going to improve the campus" young Ibach said as he viewed the new buildings under construction at Fifth and Cottage Avenue. The senior Ibach is a member of our local school's Board of Directors.

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ANNUAL CONVENTION

(Continued from page 1)

mously adopted. A number of new canons were passed, several for the purpose of bringing the canons into line with already existing practice in the Diocese. Of considerable significance was the first reading of a constitutional amendment which would allow Perpetual Deacons of the Diocese of California to serve as members of Convention ex-officio and to have a seat and one-half vote in Diocesan Convention.

Feature of the 1961 Convention was the Diocesan banquet, held at the Bellevue Hotel on Tuesday evening. A "local talent" program was "M.C.'d" by the Bishop, and included the following speakers: The Rev. Dr. James Pritchard of the CDSP Faculty, who told of the excavation of the ancient site of the City of Gibeon in the Holy Land; the Rev. James T. Golder, Rector of the Church of The Advent, San Francisco, who spoke on the Church's work in the field of alcoholism; and the Rev. Dr. Charles F. Whiston, Professor of Theology at CDSP, who spoke on his recent sabbatical spent visiting the church in South India. At the conclusion of Dr. Whiston's address, it was decided to send the offering from the Convention service to the church in South India for its work among the lepers there.

THE SUFFRAGAN'S DESK

(Continued from inside cover)

and decades. Can the Church do less? Can we be content with what the end of any year will tell in terms of increased membership, churches established, or Stewardship income? We must use profound reasoning on planning for what the next two or three decades have in store for our world and us. And finally, our future depends in large part on the imagination and courage of our leadership. Can we afford to take comfort and measure our progress in terms of little successes or our leadership in terms of its ability to say comfortable things to us and help us to adapt to present circumstances when it should be challenging us to prepare our minds for a world in which we are going to be called upon to live in 25 and 50 years?

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